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CANADIAN GEOGRAPHICAL JOURNAL

In This Issue

THE VANISHING STONEY INDIANS

By Philip H. Godsell

ONTARIO'S ISLAND COUNTY

By M. Y. Williams

THE CITY OF MEXICO

By J. J. Baker

HANDICRAFTS FROM COAST TO COAST

By M. A. Peck

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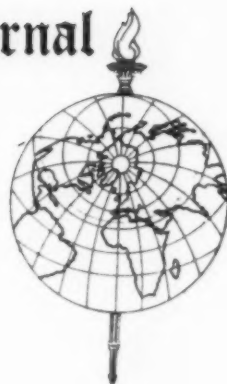
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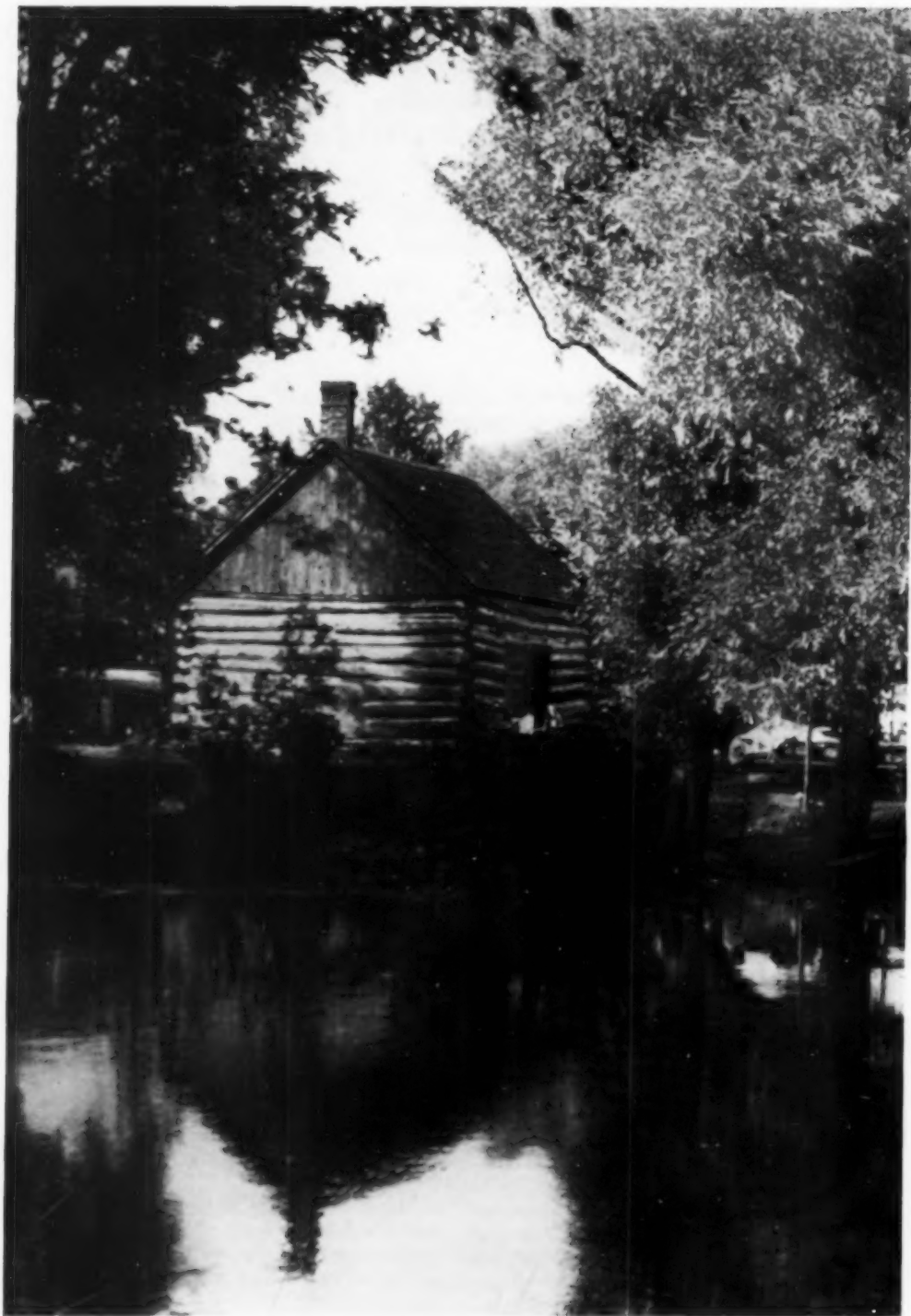
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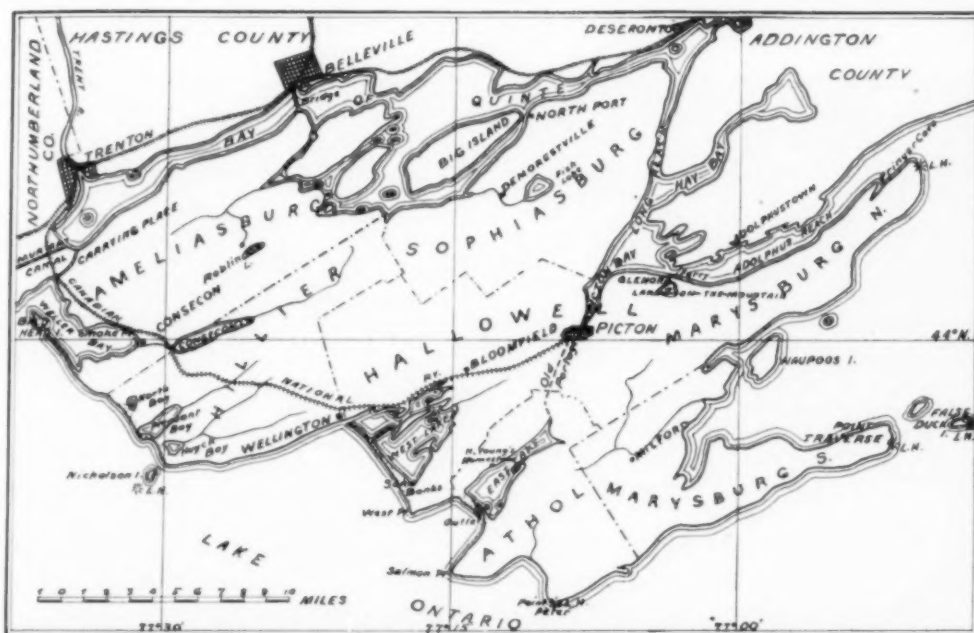
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The old log cabin at the Outlet of East Lake.



Sketch map of Prince Edward County, showing Townships. Local place names used.

Ontario's Island County

By M. Y. WILLIAMS

THE Bay of Quinte, which separates the straggling peninsula of Prince Edward County from the mainland to the north and east, is an ancient river valley which was drowned when Lake Ontario was formed at the close of the Ice age. High, rocky shores and escarpments overlook the bay, but on the south and west of the county the grey limestone foundation dips gently beneath the clear waters of Lake Ontario. In the north-western part, two small hills of granite protrude through the limestone, permitting a "peep" at the deeper seated rocks of the region. From the average level of Lake Ontario, which is about 246 feet above sea level, the land rises gently to a maximum elevation of about 450 feet.

Along the southwest shore, low limestone points extend out into Lake Ontario, the intervening bays in some cases having been turned into lakes by the formation of sand bars across their mouths. In the case of West Lake (Yeo Lake of Dominion maps) the bar is five miles long, and is surmounted by the finest sand dunes of the Lake Ontario

region. Before the protecting trees and shrubs were destroyed by men and animals, the dunes of West Point rose to a height of about 125 feet above Lake Ontario. These beautiful cream-coloured "Sand Banks" have always been the great picknicking grounds of the county and are intimately associated with historic gatherings of farmers at political meetings and the almost forgotten assemblages of the Patrons of Industry.

Of four small lakes occupying glacial depressions in the upland surface, Lake-on-the-Mountain at Glenora is the most interesting. It is situated within a few rods of the edge of the cliff overlooking the Bay of Quinte, whose surface is 185 feet below. The lake is broadly oval in shape, with an average diameter of four-fifths of a mile. Until surveyed during the war by government engineers, it was said to be bottomless and an old legend claimed that it was fed from Lake Erie. Its greatest depth is now known to be 102 feet, and its water supply is derived from springs and a stream draining the higher country to the south.



A Prince Edward farm from "back-the-lane".

Prince Edward County, with its insular characteristics, its fertile land, fine and varied forests, moderate climate, and above all its resources in game and fish, must have been an attractive home for primitive man. It seems, however, to have been a frontier between the Algonquian and Iroquoian stocks, and perhaps for this reason it was shunned at times by both races.

The earliest known inhabitants were undoubtedly Algonquian. Early Algonquian pottery has been found on Waupoos island, at the Sand Banks, near Wellington, and on Bald Head. The Algonquians were followed in prehistoric times by an Iroquoian people which, judging from a few artifacts recovered from a site in North Marysburgh township, were probably Mohawk-Onondaga.

Samuel de Champlain discovered the Bay of Quinte and Prince Edward County in 1615. In the autumn of that year he brought a war party of Hurons south by the Trent valley and the Bay of Quinte and proceeded on his fateful raid into the Iroquois territory in northern New York State. Champlain speaks of

the Bay of Quinte region as being without population, remarking that in past ages it had been inhabited by races who, from fear of their enemies, had been forced to abandon it. From the position of trees along the banks he inferred that they had been planted according to the taste of the former population.

Following Champlain's raid, this region was involved in the struggle between the Hurons and Iroquois. After the destruction of the Huron tribe a band of Cayuga and other Iroquois with a few adopted Hurons established the village of Kente (from which comes Quinte). In accordance with Iroquois custom the site of this village appears to have been changed from time to time. Various early maps show it as being located at the Carrying Place, Bald Head, Smokes Point, and near the Sand Banks. These Indians invited French missionaries to minister to them and on the 28th of October, 1668, the Sulpicians, Father Fenelon, a brother of the Archbishop of Cambrai, and Father Trouve, arrived and built a mission which was probably situated on the north shore of East Lake. The mission lasted about



Sand dunes and fishing station at West Point.

five years, or until most of the Iroquois had left for their own country to the south.

It was at Quinte that La Salle assembled some 200 Iroquois chiefs preparatory to leading them to Cataraqui to meet Frontenac, the governor of New France, and to take part on July 12, 1673, in the ceremony of erecting Fort Cataraqui, later Fort Frontenac.

When in 1687 De Champigny and Denonville, respectively Intendant and Governor of New France, were preparing for war against the Seneca tribe south of Lake Ontario, they seized 95 Indian chiefs who accepted a friendly invitation to a feast at Fort Cataraqui and also made prisoners of 80 men, women and children from Quinte. About 90 of the chiefs, evidently including some from Quinte, were sent to France to work in the galleys.

Thus by treachery the Indians of Quinte were involved in the Seneca war which culminated in the terrible massacre of the French at Lachine in 1789. Due to the disturbed state of affairs those who remained in Prince Edward County soon rejoined their tribes south of Lake Ontario.

Some time in the eighteenth century the Mississauga people, an Algonquian tribe, came to the county from the north and settled around Wellers Bay, the Bay of Quinte and elsewhere. Although many Mississauga folk-tales speak of conflicts between them and the Iroquois, the Mississauga are known to have been friendly with the Iroquois and, in fact, some of them lived with the Iroquois at Quinte in 1736.

Although involved to a minor extent in the Iroquois-Huron and Seneca wars, Prince Edward County was in general far removed from the English-French struggle. An interesting tradition, however, is associated with the Seven Years War. It is to the effect that while the British General Bradstreet was proceeding from Oswego to his successful attack on Fort Frontenac in 1758, his fleet of "whale-boats and bateaux" fell in with a small French vessel and chased it around Salmon Point into Little Sandy Bay. The crew got ashore and are reported to have buried a keg of gold and other valuables in the sand near the Outlet. Many attempts have been made to find



The old way and the new beneath one of Picton's mighty elms. This magnificent elm on East Main St., Picton, watches the march of "utility and progress."

this hidden treasure, and the traditions and stories connected with the search make an interesting tale in themselves.

There are few recorded events connected with Prince Edward County between the Peace of Paris in 1763 and the close of the American Revolution, but trappers and hunters used the Bay of Quinte as a means of travelling between Cataraqui and western points, and the Carrying Place (near where the Murray Canal was later built), and other portages were well worn. The time of settlement of Upper Canada had not yet come, but events were leading up to it.

Guy Henry Young, born at Nottingham, England, about 1717, moved to Jamaica, Long Island, about 1735 and married a

Scotch lassie by the name of Robinson. Here their son Henry was born on March 10th, 1737. Henry joined the British army at eighteen and fought under Abercrombie and Amherst during the Seven Years War, and was with Bradstreet at the taking of Fort Frontenac at Cataraqui. He thus saw the Prince Edward shores for the first time and became acquainted with the lower part of the Bay of Quinte region. After the Peace of Paris in 1763, Henry Young returned to Hoosic near Albany, New York, and married Miss Lampman. As Lieutenant in the King's Royal Regiment of New York under Sir John Johnson, he fought the Revolutionary war and was sent in 1780 to Carlton Island to build defences, and later to Cataraqui (Kingston) to assist in building Fort Henry.

As a reward for his services (he had fought in seventeen battles in the various wars) he was raised to the rank of captain and given a grant of 3000 acres of land to be located by himself. Consequently, upon his discharge at Cataraqui in June 1783, he and Lieutenant McCarthy secured a small boat and paddled forty miles up the beautiful Bay of Quinte to the head of what is now Picton Harbour. Following the old Indian portage, well known to La Salle and the early French missionaries to the Indians, they reached East Lake. Skirting the south side of the lake, they came within hearing of the roar of Lake Ontario, and emerged through the spruce, balsam and cedar onto the beach near the "Outlet". Having waded the Outlet, they made a shelter

of boughs and passed the night.

Next day they explored the western side of West Lake as far as the present site of Wellington, near which they passed the second night. On the third day they returned to their boat and started for Cataragui. They had discovered a delightful sanctuary where the woods abounded with deer and other game and the lakes contained many kinds of excellent fish.

So when Henry Jr. had arrived from the St. John River (New Brunswick) in September, Captain Young took his sons,—Lieutenant Daniel from the Engineers at Cataragui and Henry,—in a large canoe laden with supplies up the bay to the previous landing. Portaging over to the lake they made a small canoe and paddled their outfit to what is now lot 7 on the north side of East Lake, where they selected the site for their home.

Leaving the boys to establish themselves and pass the winter, the father made the long journey by water to the St. John River, where, joining his four young daughters, he spent the terrible winter of 1783-4 among thousands of other refugees from New York State. In the spring of 1784 Captain Young and the girls journeyed back to their future home. Thus the settlement of the county was started.

A direct descendant of Captain (later Colonel) Henry Young, Mr H. Parks, still owns the farm where a depression marks the location of the original log-house. Many residents of the county trace their lineage back directly to this pioneer family, and many other descendants,

including the author, have migrated beyond the home boundaries.

Meanwhile, Upper Canada had been set apart by Governor Haldimand for the settlement of disbanded soldiers, including loyal colonials, British regulars and German mercenaries or Hessians, who wished to remain in the country. Major Peter Van Alstine, with various detachments of disbanded regiments, was allotted Fourth Town, later known as Adolphustown, where his party landed June 16, 1784. This was on the mainland, but across the bay to the south lay Fifth Town or Marysburgh which was surveyed off from the southeastern part of Prince Edward County.



"Cedar, Spruce and Balsam" where Henry Young's party passed to the mouth of the "Outlet" in June 1783.



The village of Milford is a typical rural centre.



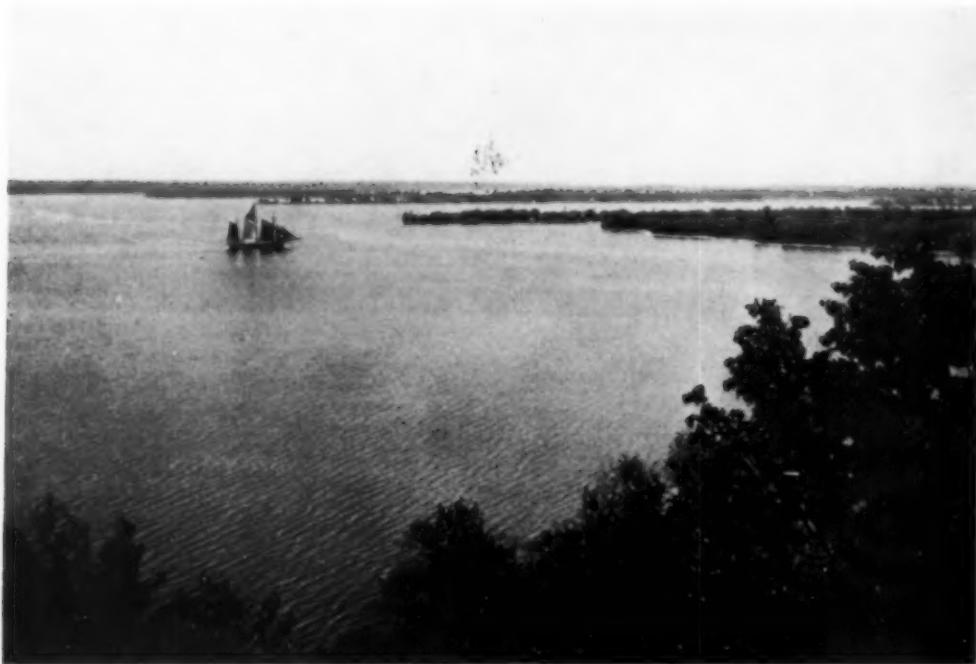
Apple blossom time in Prince Edward County.



False Duck lighthouse, first lighted about 1838.



Lake Ontario is eroding the solid limestone at West Point.



One of the last of the schooners on the Bay of Quinte. Adolphustown Point is on the right.

Marysburgh was settled by commissioned and non-commissioned officers of the 84th regiment and about 40 Hessians of the Foreign Legion, all under the command of Lieutenant (later Colonel) Archibald Macdonnell. As shown by an official return of disbanded troops they had landed at Macdonnell's Cove (later Prinzer's) before October 4th, 1784. In 1785 and 1786, Sixth Town (Sophiasburgh) and Seventh Town (Ameliasburgh) were surveyed. They were occupied by Loyalists who moved in from Adolphustown, Quebec, and Nova Scotia and by the so-called "Later Loyalists" and others who came to the country after 1784. All these townships were named after the children of George III.

The British Government supplied the Loyalists with such simple implements as they could command and with provisions and clothing for three years. In spite of such help the early years were full of hardships, and the difficulty of clearing the mixed forest growth made progress very slow. The famine year of 1788 was one of great suffering, and game, fish, roots, leaves and the inner bark of the pine tree were all called upon to keep the population alive.

Much had been accomplished by the close of the 18th century. The settlers were producing practically all their own food and clothing, and saw-mills and flour-mills built on the small but convenient water-powers provided them with lumber and flour. Kingston was the nearest town but staves and potash were exported through Montreal. The production of grain and stock increased, the town of Hallowell, later Pictou, was founded and by 1834 the county had 11,000 inhabitants, only about 4000 less than today. Steamboat transportation on the Bay of Quinte started about this time, and with improved roads and expanding markets the farmers became relatively prosperous.

The land had for the most part been taken up by the early settlers, and there was no important subsequent immigration. The natural increase was so rapid, however, that by 1865 the county's maximum population of about 24,000 was reached. During the sixties and seventies orchards were planted, cheese factories were established, and an era of building has left to this day many large well-appointed frame barns and fine, brick farm-dwellings. The third and



Picton Bay was traversed by the early French missionaries and LaSalle.

fourth generations gradually completed the clearing of the land, and well-deserved prosperity marked the first two decades following the confederation of the Canadian provinces. The McKinley tariff, drought, and the general hard times of the nineties buffeted Prince Edward as other places; but out of the struggle came the canning-factory development which has meant much to the county ever since.

The period of steamboat development and transportation saw Picton an important port of call for steamers plying between Toronto and Montreal, Belleville and Kingston, and Bay ports. Lines of vessels and individual boats were owned and operated out of Picton as home port. Prince Edward also built her own local railway from Trenton to Picton. Besides the flour and saw mills of the early days, tanneries, foundries, machine shops, creameries, woolen-mills, evaporators and canning-factories were established. These were subservient to the needs of a farming population, for the county has been and still remains essentially a mixed-farming community.

Education has always been to the fore with Prince Edwarders. The Quaker

Community, which was very strong in the county during the 19th century, established the West Lake Boarding School in 1841. This was one of the leading schools of its day and was later moved to the more central location at Pickering where it became Pickering College. Public and High Schools have always been well supported, and among those who have gone out from the county confines, not a few have become known in the learned professions.

As in Peace, so in War! The war of 1812, the North West Rebellions, the Boer War and the Great War all had their quotas of descendants of members of the Royal New York Regiment and of other pioneers of Prince Edward.

It is an old claim that Prince Edward is the wealthiest per-capita county in Ontario; some call it the garden of Canada. It is an accredited dairy county, the first to be established in Ontario. Its apples are especially fine. The author's grandfather, John P. Williams, probably the best known nurseryman in the county during the seventies and eighties, claimed to have shipped the first apples from Ontario to England. For years, his apples



"The Outlet" where a French vessel is reported to have buried treasure in 1758.

surpassed all Canadian competitors excepting those from the Annapolis Valley of Nova Scotia.

For the year 1930, it is claimed the county had the largest per capita value of agricultural produce of any similar area in Canada. One quarter of the Canadian pack of peas, corn and tomatoes was grown and canned within its borders, by thirty-five canning factories, and the average family income, rural and urban, was \$2,790.

As already noted, the population of the county was about 11,000 in 1834. By 1861 it was 20,869 and by 1865 it is estimated to have been 24,000. From then on, the population has slowly declined and for 1929 it was 14,860 of which 10,093 were rural, and 4,767 were urban inhabitants.

It is thus clear that Prince Edward has been the nursery from which many sons and daughters have emerged into the outside world of achievement. Many drifted south into the United States, especially in the early days. Later, many migrated to the North West and took up farms and entered business in the Prairie Provinces. Not a few reached the Pacific coast; and today Prince Edwarders are widely scattered about the world.

The homing spirit is strong however, and "Old Boys' Reunions" bring thousands back to the familiar scenes. Others return, alone, furtively going over the old haunts, recalling the old life, while breathing the balmy breezes so scented with rural sweetness and the crispness of fresh water lakes and bays!

The Vanishing Stoney Indians

By PHILIP H. GODSELL

(Photographs, except where otherwise noted, by the writer)

IN mid-July each summer a colourful pageant which recalls vividly to all old-timers the days when Indians and buffalo roamed the plains of the Northwest, undisturbed by advancing civilization, is witnessed at Banff in the heart of the Canadian Rockies.

The Stoney Indians, bedecked in buckskin, paint and eagle feathers, assemble from far and near for their annual sports while the snow-capped Cascade Mountain and the lordly pines form a majestic and striking background for the brightly-decorated tepees of the tribe.

Little does the summer visitor to this ideal holiday resort realize as he looks with interest upon the cavalcade of gaily-bedecked red men and their squaws that he is gazing upon the remnant of a once powerful tribe, long prominent in the history of the frontier.

A little over a century ago the Stoneys numbered over 10,000 souls, and wandered over the prairies from the Missouri to the Red and Saskatchewan Rivers in pursuit of buffalo, ever fighting with the Sioux, the Blackfeet and the Crows but always preserving a steady friendship with the white traders and the Crees, having been associated with the

latter for nearly 300 years since they broke away from their tribal relatives, the Sioux. Now, through warfare, smallpox, the disappearance of the buffalo and the encroachment of civilization, this tribe has been reduced in numbers to 2,600 souls, of whom nearly one-half are resident upon reserves in the United States, the remainder living in Alberta and Saskatchewan.

From the earliest times these Indians, of the Dakota stock, have been known to the traders as Assiniboinés, a slight corruption of the term Assini-bwat,

meaning, in the Ojibway language, "Stone-Sioux".

Strange as the name may appear the explanation is quite simple. Unlike the natives to the east and south the Stoneys either never learned, or else discontinued, the art of pottery-making and when it was necessary to boil, or cook, food a hole was dug in the ground, into and around which they placed a green hide. Water was then poured into the skin and brought to boiling point by dropping in heated stones, after which the meat or other article of provender was placed in the heated water, this being kept boiling by the addition of other heated stones from time to time.



The writer in the costume worn when he directed the Red River Pageant at Lower Fort Garry and Winnipeg commemorating the Hudson's Bay Company's 250th Anniversary.



Above:—A Blackfoot buffalo hunter who, in his day, has laid many of these animals low with his bow and arrow. Until settlement put a stop to inter-tribal wars the Blackfeet and Stoneys were usually bitter enemies.

In the maps of early explorers the Assiniboines were located in the vicinity of Lake Nipigon, and later, as they worked their way westward towards the plains, near the Lake of the Woods. In 1679 Du Lhut held a conference with chiefs of this tribe at Kaminiistikwia, near the site of Fort William, Ontario.

They obtained horses and fire-arms during the latter part of the eighteenth century and this greatly increased their self-confidence and the range of their activities, causing them to become bold marauders. At the beginning of the last century Alexander Henry estimated there were about two thousand fighting men in all in the Assiniboine

camps, which would make a total population of at least 10,000 people. Until the year 1838 the tribe still numbered from 1,000 to 1,200 lodges, this being the early method of estimating the strength of a tribe, on the basis of eight persons to a tepee.

It was about this date that smallpox was carried to the Indian tribes of the West by the encroaching whites and within a short space of time the Stoneys were reduced to less than 400 lodges. Three years later Governor Simpson of the Hudson's Bay Company estimated their numbers at 4,060 persons.

Below:—Walking Buffalo, a prominent member of the Stoney tribe, with coup-stick in his hand. His leggings and the arms of his shirt are fringed with scalp locks. Upon the coup stick were attached feathers designating the owners' exploits at stealing ponies and depriving enemies of their scalps.



This tribe always had the reputation for being more cleanly in their habits than the surrounding ones and were exceptionally hospitable. In common with most of the prairie Indians they were, however, incurable horse thieves and delighted in nothing more than plundering the Blackfoot, Crow and other surrounding tribes, of their ponies.

The buffalo were everything in the life of the Plains Indian of those days. The meat provided food, the brain was used for tanning, the hides were manufactured into robes or were divested of the hair, tanned and made into tepee covers, clothing, mocassins, parfleche

Centre:—One of the younger generation who looks with a smile into the future.

Below:—Pi-me-tase, (Day-Walker), an old Cree warrior from Crooked Lakes reserve, Saskatchewan, who hunted the buffalo in his youth and acted as scout for General Middleton during the Riel Rebellion.



Above:—A Stoney matron who does not appear to have been affected by the depression. The yoke at the shoulders of her dress is a solid mass of beadwork. The fringes depending from this consist of brass beads with thimbles at the ends.



bags and shields. The sinews were converted into thread and the hoofs provided glue, while even the stomach was often used for cooking food in.

The buffalo hunt was usually well organized. The hunting party would send their scouts ahead to locate the herd, the hunters in the meantime being under the direction and control of the "Dog Soldiers", or Indian camp "police", whose duty it was to restrain hot-headed youths from dashing forward prematurely and stampeding the animals. A sound drubbing from the quirts of the "Dog Soldiers" was the usual punishment administered in such cases. At other times they drove small herds and thus slaughtered large numbers.

The best and lightest skins were always selected by the squaws for tepee



Every old Indian dreams of the days when the buffalo roamed the plains in countless numbers. At all assemblages there is ever to be heard the Indians' lament over the passing of the shaggy beasts that once meant everything to them.

coverings. These would be pegged out on the ground, flesh side up, and three or four women would remove all superfluous flesh with sharp stones. The skin would then be turned over, the hair removed by scraping with a tool made out of elkhorn, and the underskin removed. The brains and liver of the buffalo were then cooked together and the mixture spread over the surface of the skins, after which they were folded into square bundles and left for four or five days.

A frame would then be made of stout round poles upon which the skin was unfolded and laced taut, the mixture washed off and the skin thoroughly cleaned after which it would be rubbed over with sandstone until quite softened. A braided sinew would be attached to a bent tree and the other end to a stake driven into the ground, making it quite tight. The skin was then taken off

the frame and pulled back and forth over this sinew by two squaws until it was quite soft, resulting in a beautiful white tan.

After the requisite number of skins had been prepared they would be spread out on the prairie, sewn together with sinew and finally cut into the semi-circular teepee cover. The final procedure was to depict upon this cover, in many colours, the exploits of the master of the lodge, his family history and, perhaps, his guardian "Medicine".

At the tribal meetings there was a special place for each lodge in the camp circle which was known to each member of the band, and the Camp-Crier announced to the inmates of the lodges the decisions of the chiefs or headmen on matters of interest and import.

The dresses of the women consisted of loose gowns of elk, or other light skins, with large open sleeves, often having a heavy yoke of quill or beadwork across the shoulders. These dresses usually reached to the knees, being gathered at the waist with a heavy leather belt; ornamented leggings and mocassins completing the costume.

On occasions of ceremony the men would wear scalp-shirts of light elk skin, having broad bands of porcupine quillwork embroidery down the arms and across the shoulders; their leggings and the arms of their shirts being fringed with ermine tails, or scalp-locks taken from the heads of enemies slain in combat.

The peculiar method of twisting the hair into a sugar-loaf cone on top of the head and sprinkling it with red earth was adopted by this tribe in the

earlier days but was discontinued later and they, in common with other prairie tribes, chose to honour their more valorous warriors with the right to wear eagle feathers and the shaved-down horns of the buffalo bull upon their heads.

The Assiniboines, while ostensibly believing in a Wacondah, or Master of Life, were originally practically sun-worshippers, as were all the Indians of the Plains.

The outstanding event of the year, which usually followed the buffalo hunt, was the Sun Dance. For months beforehand it would be one of the leading topics of talk, for the old-time Indian was very much of a child at heart, and took the greatest pleasure from the simplest enjoyments. To him the Sun Dance gathering meant renewing family ties, and was very much what Christmas is to the civilized white races of to-day.

From far and near would come the tribesmen, accompanied by their squaws and children, their baggage hauled upon scores of travois drawn by Indian ponies. Soon hundreds of painted and ornamented tepees would encircle a large open space wherein the bare skeleton of the Sun Dance lodge awaited final completion. All would be vibrant with life and movement. As the soft west wind rustled the prairie grasses hundreds of sleek ponies would scamper here and there, glad to be relieved of their heavy loads and anxious to graze on the succulent feed of the river bottom. Soon the *A-ha, A-ha, A-ha* of the gamblers, accompanied by the vibrating throb of the drums, would indicate that staid old warriors and young bucks were once again indulging in their



The scout reports the presence of buffalo "over there". The moment such news circulated among the lodges the tribe was galvanized into activity and excitement.

favourite game and tempting the God of Chance.

Bronzed young elves would be scurrying here and there with their bows and arrows, ever on the search for birds or gophers or engaging in sham combat, while squaws visited from lodge to lodge, admiring one another's children as is the way of women the world over. Everywhere the scene was one of merry-making, feasting and quiet contentment.

As the sun reached the zenith there would be a great commotion. With wild yells and much shouting a score of painted and befeathered horsemen would come plunging into camp, dragging behind them a tall cottonwood tree, denuded of its branches, to be used as the sacred centre pole of the mystic lodge. As the Medicine Man gave the signal for the erection of the pole pandemonium would break loose.



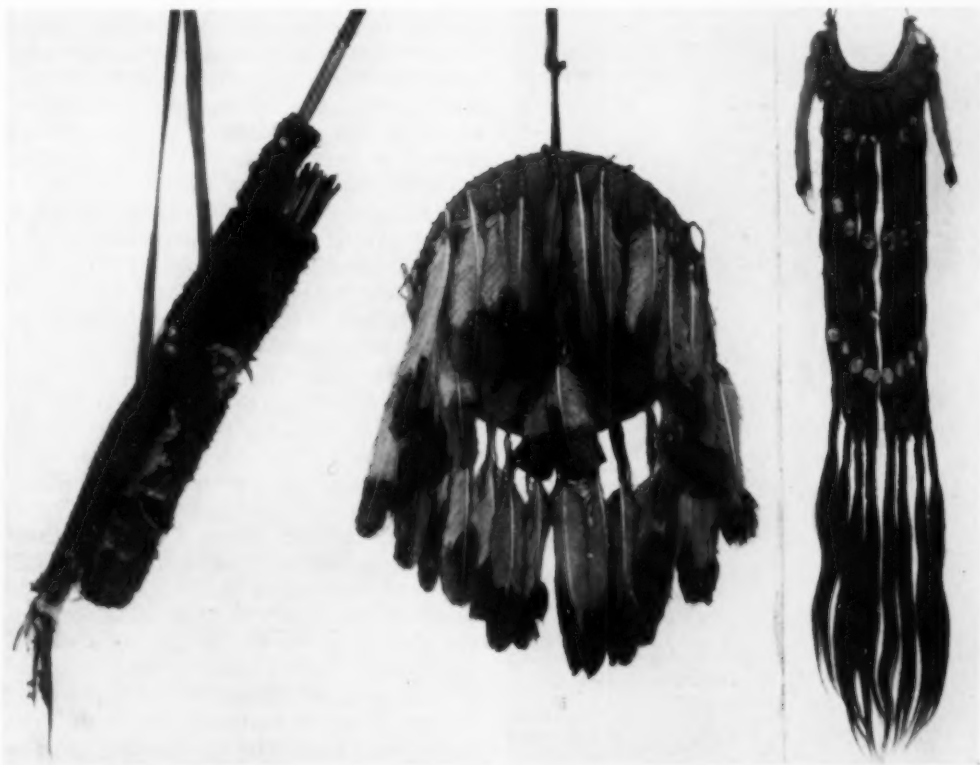
A brave undergoing the torture associated with the Sun Dance. Incisions were made in the breast muscles, sticks inserted and attached to rawhide lines running from the centre pole of the Sun Dance lodge (pole at right). The participants fasted and danced until the ligaments gave way. The Sun Dance is prohibited by the Government, though sometimes indulged in by Crees and Blackfeet in a modified form. The evergreen bowers can be clearly seen in the background.



A cup of tea and a little chat around the campfire. "Mrs Grundy" is even to be found amongst the lodges and often wonders what the modern (Indian) girls are coming to.



Heraldry formed a prominent part in the lives of the Plains Indians. Upon the covers of their tipis they painted their protective medicine and the history of their exploits.



Buffalo hunting bows and arrows in buffalo-hide quiver; buffalo-hide shield; Scalp locks taken by Blackfeet from Crees and Stoneys made into a headdress, (from the writer's collection).

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The arrival of the Indian Agent to pay the annual "treaty money" to each member of the band is eagerly of the



An Assiniboine warrior painted and attired for the dance.
©Byron Harmon, Banff.

While a score of Indians built evergreen bowers to house the dancers hundreds of screaming, whooping warriors would come thundering into, and around, the open lodge; the bystanders adding to the din by shooting off their guns, pounding tom-toms, shouting, singing and shaking strings of bells or rattles.

During the uproar the Medicine Man would attach to the top of the centre pole a bundle containing gifts to the spirits and an effigy of a buffalo. Then it would be pulled to an upright position by the yelping, shouting throng.

Finally the young men who had decided to undergo the torture associated with the Sun Dance rites would present themselves to the Medicine Man who smeared paint upon their arms and faces. Incisions were then made in the breasts of each, skewers pushed through and these attached to rawhide lines depending from the centre pole. As the drums boomed out and the querulous song of the singers arose the young men would commence their dance, gazing steadily at the sun as they jerked upon the thongs in order to break the flesh loose and free themselves, blowing meanwhile into little whistles which they carried in their mouths.

Although their bodies glistened with the sweat of anguish not a sign of the



looked for. Indian families will travel for days to obtain their four or five dollars from the representative "Great Father."

pain they were enduring would appear upon their painted faces. When, at last, the muscles were torn and they staggered, half-fainting, from the enclosure it was sufficient reward for them to see the admiring looks of their relatives and friends and the flashing glances from sloe-eyed belles who flocked around with shouts of approval of their strong-heartedness.*

The third, and last, night was one of general celebration. The big camp was one huge blaze of light, the tipis resembled so many large coloured lanterns as the pine faggots crackled merrily within, while the fragrant odour of cooking dog-meat or roasting venison was borne upon the balmy summer air. Everyone feasted and visited from lodge to lodge. Dignified old warriors cracked jokes with the young squaws and at the same time poked their fingers into the ribs of squirming bits of red humanity who were wondering, no doubt, what all the fuss was about.

The rapid disappearance of the buffalo early in the eighties forever put an end



George McLean, whose good Scots name indicates the intermarriage that was not uncommon between Indians and early fur traders. The Prince of Wales is said to have worn this costume when he was made a Chief.

*Among the Stoneys the torture rites were not as prominent a part of the Sun Dance ceremony as with the other Dakota branches and the Blackfeet. Probably association with missionaries, the Reverend R. T. Rundle, and later the Reverend George and John McDougall, served to eliminate this feature of the Sun Dance.



Fully caparisoned, and ready for the celebrations. The long-tailed and ornate war-bonnets are characteristic of the Plains Indians living in the vicinity of the mountains where war eagles have their nests.

to the nomadic habits of the Stoneys who, shortly afterwards, entered into treaty with the Dominion Government and were placed on reservations, the largest of which is at Morley, Alberta, thirty miles from Banff.

Here they adopted the white man's teachings and, largely, his ways of life, many of them acting as Government scouts during the Riel Rebellion, while others assisted the engineers of the Canadian Pacific Railway in surveying the right-of-way through the passes of the Rocky Mountains, steadfastly remaining friends of the white race which had supplanted them and forever made

impossible the carefree hunting life of earlier days.

Each year the lofty Cascade Mountain sees these people return in diminishing numbers to the scenes of their carefree and unhampered past. As the fumes of the kinni-kinnick curl up from the long-stemmed pipes to mingle with the wood smoke of the tepee fires the aged warriors are transported back, in memory, to those happy days when their pony herds filled the valleys and the bison roamed the plains. Soon they too will follow the buffalo, and the picturesque and hospitable Stoneys will have become little more than a legend of the past.

The City of Mexico

By J. J. BAKER

Photographs by Brehme

THE Mexican eagle was full-fledged centuries before the United States bird had pipped its shell. Legend says that when the Aztecs were wandering and looking for a place in which to settle, their war god Huitzilpochtli appeared to their chief priest and told him to keep moving until they saw an eagle with a snake in its beak sitting on a cactus growing from a rock. One bright morning soon after they saw the eagle, the snake, the cactus and the rock in proper combination. Both the eagle and the people were well pleased, so here on a marshy island they built their city. The eagle with a snake in its beak has been the Mexican emblem for all these centuries. When Hernan Cortes and his band of marauders arrived they found, according to their own testimony, a fine city with magnificent palaces, good homes, beautiful gardens and every evidence of wealth and culture.

The cupidity of this company of conquerors, so-called, was so inflamed by the rich gifts of the Mexican ruler, the wealth everywhere in evidence and above all by the immense treasure discovered in the royal palace, where they were being graciously and sumptuously entertained, that they stopped at no crime, however despicable, to get possession of it.

When innocent people sought to protect themselves and their homes against the intruders they were treated as criminals and slaughtered without mercy. In the end a small remnant, wounded, sick, helpless and hopeless, dragged themselves out of their ruined city. The bodies of an untold number were burned with their homes and on the ruins the Spaniards built another city. Much of this is standing to-day and in turn has become the old city. There is no Aztec superstructure in the Capital. The great cathedral was built on a corner of the Aztec temple area. In its erection hewn and carved stone from the original temple was used. The

National Palace was built on the foundation of Montezuma's Palace and in it part of the older structure was incorporated. The President's Palace on the heights at Chapultepec is on the site of what was known as Montezuma's Summer Palace. It is practically certain from the report of the vice-roy that the original palace was included in the reconstruction. On a lot across the street north east of the Cathedral a part of one of the original Aztec temples has been uncovered. In the Museum are many interesting archeological remains. These with what we have mentioned



The monument to the last Aztec Ruler Cuauhtemoc. He was a nephew of Montezuma. He is described by Diaz, one of Cortes' soldiers, as a very fine man. He was tortured by Cortes and finally hanged without a trial.



The President's Palace on Chapultepec Heights as seen from the lake in the Park. It is on the site of Montezuma's Palace which was incorporated in the first Spanish "repairs" in the year 1783.

constitute what is left of the Aztec city known as Tenochtitlan.

The situation of Mexico is unusual. It occupies a plateau and a valley both in one. It is over 7,400 feet above sea level and surrounded on all sides by lofty mountains, several of them snow-clad. Apparently in the long past this whole valley was covered with water, forming one great lake. Gradually the wash from the mountains formed an island. After the Spanish occupation great drainage works were undertaken. In recent years further drainage has left only small portions of the valley covered with shallow water. The city therefore sits on a pan of dried mud, a sort of floating island that doesn't float. As a consequence Mexico does not suffer from earthquakes as do other cities in this cordilleran region. But buildings of great weight are apt to sink unless carefully footed. The National Theatre has sunk several feet below the street level. Some old buildings are far from level. The Cathedral has stood, with the exception of one corner, doubtless because it was built on the foundation of the Aztec temple.

In the older parts of the city there are many buildings of historical interest. At least two of these deserve special mention. The building on Madero street, which Iturbide occupied during his short imperial rule, was built by the Marquesa de San Mateo Valparaiso. She was wealthy and resolved that none of her heirs should profit by her wealth. So she built this house thinking that no sane person would voluntarily live in it. Except for one shop it now stands empty and the old dame is at last having her wish. The House of Tiles on the same street was built by the Conde del Valle de Orizaba. He was a no-good son and his father reprimanded him in a well known Spanish proverb, "You will never build a house of Tiles." The reformed son resolved that he would, and this is it.

Mexico has a population of over a million people, and in many respects it is like any other modern city. If one were passing through it hurriedly and finding entertainment in a down-town hotel, one would probably go away with the impression that it was in no way different from the other great cities of



A view of the National Palace looking east. Popocatepetl is the snow-capped mountain to the right with Ixtaccihuatl on the left.

the continent. That impression would be wrong. Mexico is different, but it is necessary to live in it for some time and wander about its streets to become fully aware of that difference. There is a strange blending of the old and the new. Beside its active up-to-date business, it is not difficult to discover various phases of a decidedly primitive life. There are customs that have persisted from Aztec days. Without these Mexico would be like any other city, but with them it has a character and charm all its own. In what other modern city, for example, would you find any considerable percentage of the population disposed to sit on the sidewalk both for rest and business? What other great city in North America closes its stores and offices for two or three hours at lunch time?

The Spanish influence is marked; they built much of the city. Their old residences are here, and these too are different. High walls are built against the sidewalk. The entrance through the wall is by means of a great double door or gate. The Spaniard made his home his castle. But behind these strong

walls there is the patio with its fountain, fine trees, shrubs, vines and flowers; a charming setting for home life. Go down these old streets and the shops are different. There is a door in the wall but there are no windows to light the shop. Then there are the street markets and the street vendors. The Market is a native institution, and belongs not to one city or town but to the whole country. Cortes, in his second letter to Charles V, says of the market in Tlascala, "There is in this city a (central) market, in which daily over thirty thousand people buy and sell; saying nothing about many small markets in different parts of the city." He states that in this market all kinds of merchandise were for sale. The conquerors found in Mexico (Tenochtitlan) a fine market capable of accommodating fifty thousand people. There are large market buildings in different sections of the city, but the vendors overflow these and with their booths crowd both sides of the streets for blocks. You can buy dresses and shoes as readily as you can buy cabbages. The flower market is in a class by



The House of Tiles. Built by a reformed no-good son, the Conde de Orizaba.

itself and occupies a separate block. The flowers are grown mostly on the "Floating Gardens," at Xochimilco, as they were before the Spaniards came, and by a community of Aztecs who retain their language and customs. The flower market flourishes three hundred and sixty-five days in the year. Flowers are sold not in small bouquets, but in big bundles. The grave of a citizen of any distinction will have on it a pile of flowers six to eight feet deep. During the feast days of the year there is special activity. The Indians come from far-away towns and set up their booths in a double row about the Alameda, the Central Park of the city. With show features, this becomes a great Midway as well as market. Indian wares are spread out in seeming confusion, and

you may buy anything at low prices if you are willing to higggle, a kind of bartering that the Indian expects and enjoys. These *Puestos* generally last about ten days. The street vendor is everywhere and sells all classes of merchandise. He is on the ordinary streets, on the plazas, in the parks and all along the sidewalks, even in the busiest sections of the city. Men, women and children form this order of petty merchants.

There are other directions in which the old and the new mingle. There is an up-to-date transfer service; there are street cars, buses, taxis and trucks. But these do not rule off the streets the little burros with their heavy loads of freight, or the Indian with a tumpline over his forehead, carrying a crate of pottery or chickens from his home hamlet. The baker may have his van, but more fre-

quently one sees the delivery man, who carries on his head a large circular basket three or four feet in diameter and filled with bread and pastry. A "natural" may carry to market, on his shoulder, a small flock of turkeys with their legs tied together, or two may drive a large flock to market along the sidewalk. As I have intimated the distinctly Indian habit of sitting on the walks anywhere to rest is common. *Mexico is different.*

In educational matters, historically, Mexico has a long lead over the rest of North America. The National University (The Royal and Pontifical) celebrated its three hundred and eightieth anniversary this year. That is over half a century before Champlain built his rude fort below the cliffs at Quebec.

The first book was taken from the press here, one hundred and seven years before Montreal (Ville-Marie) was founded. In the city are all grades of public schools; and the system includes the ordinary secondary schools, technical schools and colleges. The open air schools of this city are nowhere surpassed. In addition the several foreign communities have schools of their own and primarily for their own. The University includes practically all the higher branches in its different faculties. The department of Archeology also is under the Minister of Education, and there is keen interest in the subject. The National Museum has become a centre of interest, and some of the richest treasures from other parts of the Republic are housed here. The National Conservatory of Music a department of the University. One of the most interesting educational institutions in the city is the National School of Fine Arts. This was established in 1778 by order of Charles III. When the property of the Church was nationalized, the Government took over from the church buildings many fine paintings of the Masters that had been presented by rich friends in Europe. The result is that here is assembled one of the most valuable collections on the continent of America. The department of Agriculture is housed in a number of splendid buildings, but their northern architecture seems out of place in the prevailing Spanish order. The Federal college, some miles east of the city, and under the Department, has a group of fine buildings, a capable faculty, a



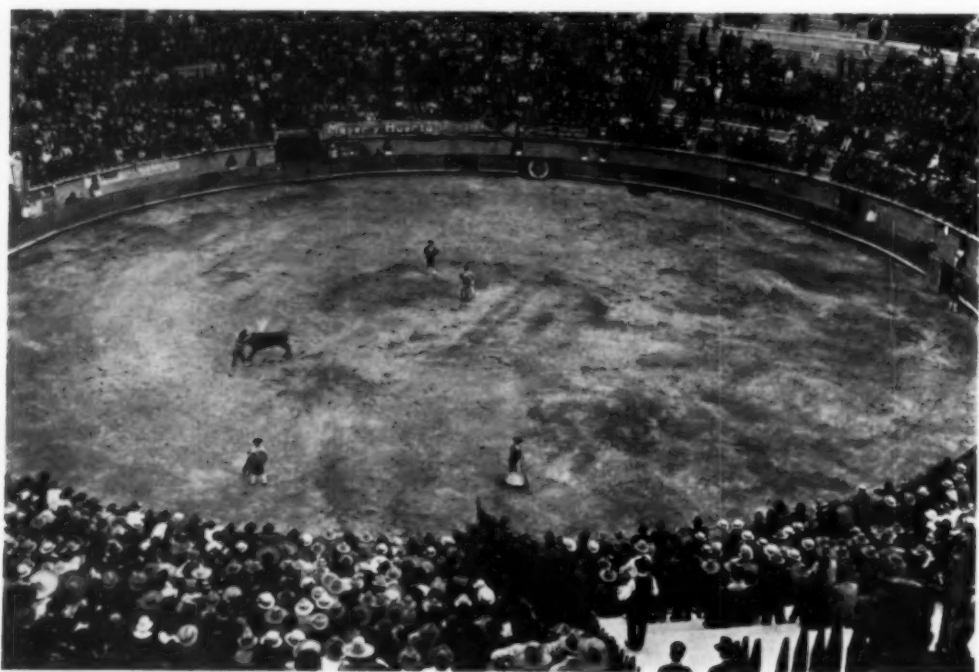
A fruit market, near the canal.

body of wide-awake students, and an experimental and commercial farm of forty thousand acres of choice land. The military College with its five hundred men, who take a four year course, is evidently popular. Uniform and tinsel have the same appeal here as farther north.

Of the city's several parks Chapultepec stands first in interest; it is the oldest and by far the largest. Here on a rocky eminence stands the President's Palace, and it is really a palace. Montezuma converted the district into a pleasure resort, and erected his Summer Palace on these heights. Since 1782, when the viceroy "put in order the Palace of Chapultepec," it has been repaired many times. No one can tell



Mexico's oldest business street. Formerly it was the causeway that led to Tacuba and over which Cortes and his followers were driven out of the city, with great slaughter, on the night of July 1st, 1520.



Bull fighting flourishes in Mexico City. A banderillero is placing banderillas in the bull's shoulders. Other toreros are seen in the ring with their capotes.



Looking east along Juarez Avenue and beyond the Alameda.



Several years ago workmen, while excavating for the foundation of a business block, uncovered portions of an Aztec temple. At the right is seen a part of the wall and a well-built buttress near the corner. The floor is of cement. A great serpent's head about two by six feet lies under the street to the right. Many sculptured human heads and tiles with glyphs were taken from the excavation.



A peep at the fountain in a patio. In many public houses the meals are served in this corridor facing the patio.

how much of the original palace remains. Maximilian and Carlotta lived here and it still houses some of their furniture. The Park includes what was originally the Aztec botanical gardens, and by order of the Aztec rulers four hundred and eighty Ahuehuete trees were planted here. These giants, many centuries old, with lesser growth form a dense forest. The largest tree is forty-six feet in circumference. Within the Park is a small lake, a zoological garden and all modern appliances for amusement. The Alameda is a fine central park in the heart of the business district. It dates from the first century of the Spanish rule and has one spot of special historic interest. Towards the west end stood an elevated stone platform into which were fixed iron posts, where all heretics were burned during the two hundred and fifty years in which the Inquisition was active in New Spain.

The *plaza* in this country, like the market, is a purely Mexican institution. Many northern towns have small squares that furnish pleasant resting places, but here every town has its plaza around which centres the social

and business activity of the community. In the Capital there are scores of these beautiful squares with trees, shrubs and flowers. With the fountain in the centre each one, in spite of being exploited commercially, is a pleasant resting-place and a delightful playground for children.

Mexico makes generous provision for the entertainment and amusement of her citizens. While private enterprise does much the Government does not leave the matter wholly in private hands. The National Theatre, now called the Palace of Fine Arts, occupies a whole square directly east of the Alameda. Its total cost cannot be less than 25,000,000 pesos. The glass stage curtain cost \$45,000. The one objection is that the auditorium is not large enough to make available the best programmes at popular prices. The Stadium for popular sports, a Government enterprise, seats 80,000. In the schools particular attention is being given to the physical and aesthetic sides of life. National folk dances are being featured everywhere. The athletic associations are active. The central Fronton Court is the finest in the world and cost over



A street market; selling serapes. The Indians weave these by hand. Many grades and kinds are offered. The best pieces are made of the finest yarns and the work is highly artistic.

a million pesos. Exhibition games are played several times a week. Many towns have bull rings. The one in Mexico is a fine steel structure and seats 20,000. Every Sunday afternoon throughout the winter *Corridos*, in which professional *toreros* take part, are presented.

The subject of churches is controversial, and it is difficult for one who has not been in Mexico to get a clear grasp of the situation. The churches are Government property. Many of them have been



A "Natural", or Indian, toting wood.

turned to secular uses. In the Federal District twenty-five are open for worship. That means one for about 43,000 people. Without offense one can assert that the number of large and expensive churches in this city as well as the rest of the fifteen thousand throughout the Republic, must have been a great burden on the people. Some of them have marked historical interest. They are Spanish and in the minds of the revolutionists were associated with

Spanish oppression. When the Spanish were driven out it was natural that the revolutionary party should confiscate property, which to them was a part of the Spanish regime. The Government is careful to preserve, as far as possible, whatever is of historical importance. It is evident that all these churches cannot be cared for. The Cathedral, which occupies a central square down town, is

said to be the finest building of its kind in Spanish America. The corner stone was laid in 1573 and the work completed in 1813. Many artists have worked on the building, but Senor Castaneda was the chief architect. The total cost is placed at about three million dollars. The Cathedral has an interior length of 387 feet and the width is 177 feet. The vaulted roof 178 feet high is supported by twenty massive, fluted columns. The chapel of the kings and several others are rich and gorgeous, but I found the whole interior disappointing. Instead of receiving an impression of vastness, one has that of a jumbled mass.

The Spanish way of filling the nave with an elaborate choir and an ugly altar is not impressive. Many of the churches in the Federal District have legendary or historical interest. The same remark will apply to the convents and monasteries. Many of these have been turned into school buildings. The old church of San Hipolito was built at a point where the Spaniards suffered so severely when the Mexicans drove them

out of their city on the night of June 30th 1520. The name *Martyrs* was added later to make it appear that these murderers were Christian martyrs.

Like Washington, Mexico is a Federal District, but the city has a regular municipal government. The National Palace occupies all of the east side of the Zocalo or central square, and covers a whole block. Here are located the

executive offices of the President, of the Secretary of War, the National Treasury, the National Archives and various salons. On the south side of the Zocalo stands the Municipal Palace which contains the offices of the Federal District. Other important buildings include the Post Office, the Railway Offices, the Building of Communications and Public Works, and the building for the Minister of Education. To these may be added the buildings that house the different faculties of the University.

Mexico has some fine modern business blocks, but it would be a mistake to say that the number was comparatively large. The truth

is, that both in offices and in stores there are many remodelled buildings. But the northern way of having well-lighted stores and offices is slowly but surely becoming the ideal here. The old shop that means only a door in the wall must in time become a thing of the past. Even now on old streets shops are being modernized by installing windows. Moreover the influence of new and fully modern buildings is bound to be quite



This is called the tree of the Sad Night. On the night of June 30th, 1520, after the death of Montezuma, the Mexicans, driven to desperation, drove the Spaniards with great slaughter out of the city, over the narrow Tacuba causeway. The wounded and dejected remnant, while waiting with little hope for the return of Cortes, assembled about and under this tree. It must be over six hundred years old, and may be a thousand.



A peep into the National Museum. In the foreground is the sacred Urn and behind it next the door is the Sacrificial Stone. At the left against the wall is seen part of the Aztec Calendar stone.



The pyramid of the Sun in Teotihuacan. It is 217 feet 3 inches high and covers a ten acre field. This archeological city is about twenty-eight miles north east of Mexico.



A fine view of the Cathedral across the Zocalo.

distinctly felt. The city boasts one skyscraper called The National. It has just been completed and boasts twelve stories including the tower. In its wildest flight, hitherto, Mexico never got higher than six stories. The National is a fine office building and others will follow. The changes in the modern residences are even more marked. In the newer residential districts the old prison-like walls have entirely disappeared and the northern arrangement of front lawns is the order.

Mexico has its own way of naming streets. Once every block had a name; the saints were very popular, but many of them have gone the "way of all the

earth," and their places have been taken by revolutionary heroes. In the last hundred and twenty years this country has had its full quota of revolutions and its heroes have multiplied. Their names are on enamelled street signs. Their statues, with those of some other men not more worthy, adorn the parks and watch over the great avenues of the city. Days too have become important. Accordingly a street may be called the Fifth of May or the Sixteenth of September. Psychology also has its place. It is a good idea when days are hot to look up and see that you are walking on Hudson Bay, Behring Sea or even on the Arctic Ocean.



Handicrafts from Coast to Coast

Many Cottage Industries, both native and introduced, have been saved from extinction by the Canadian Handicrafts Guild

By M. A. PECK

WHEN the arts and crafts of a country gain recognition that country takes a new position in the respect of the world. No nation began with fine buildings, great sculptures, noble paintings. They all began with the lowly crafts. The savage who scratched a rude picture on the rock, the woman who made a jar in which water could be stored, the weaver who made a loom out of a couple of branches, these were the founders from whose efforts art finally reached



Two women from St. Irenée demonstrating spinning and weaving at the 1905 exhibition, in the galleries of the Art Association of Montreal.

the heavens and has strewn the earth with beauty.

In 1896 many of the cottage industries in the eastern provinces of Canada were in a very languishing condition and in some districts they were already becoming extinct. In the west except among the Indian

tribes they were non-existent or merely appeared in widely separated localities.

About this time a small committee of ladies in Montreal who were working with the Women's Art Association of Canada became so deeply interested in



Some of the things lent for the 1900 exhibition. In this case are fans and old lace from Government House, Ottawa. There were also fine hand-bound books from McGill University and many private libraries, silver, old lace, furniture and miniatures.

conserving the minor arts that they felt that they should devote every energy to reviving and making profitable all such crafts as could be carried on in cottage or castle, in town or in the remotest part of the country. They were sure that if such effort were successful the country would become happier, healthier and wealthier, and that hundreds of homes would be lifted into a different sphere through the contacts that would result. The Atlantic and the Pacific seemed a far cry from each other, but it was the aim of these enthusiasts to reach from sea to sea, and certainly by 1909 this aim was no longer a dream, for by



Lace, the work of an Irish immigrant who had made the flounces for the wedding-dress of Her late Majesty Queen Alexandra. In 1911 Her Majesty Queen Mary graciously consented to accept from the Guild a specimen of each craft practised in Canada at that date. A handkerchief made by this worker was included in the gift.

that date craftsmen and women from Prince Edward Island to British Columbia were sending in their hand-work for exhibition and sale. People are now asking how this was accomplished and an answer should be forthcoming. It meant work, work, work and the love that is born of contact with human beings who want to express the best that is in them and sometimes need a helping hand to do it. One of the deepest instincts of humanity is the desire to leave behind something worth while—the urge that causes the poet to sing, the artist to paint, the potter to mould the clay. It is only the tremendous



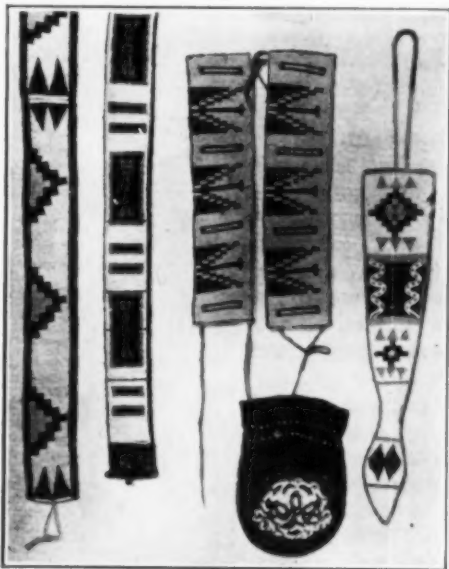
The present shop operated by the Guild for the benefit of craftsmen who are not in a position to sell for themselves.



A returned soldier demonstrating book-binding at the 1927 exhibition. Unable to carry on at his former work, he was taught book-binding and now holds a good position and is able to support his family happily. He has taught his step-son book-binding, and he also does good work.

labour that has been necessary to open up this great country that has prevented the earlier development of the artistic side of Canadian home industries.

As to the methods that have been employed to prevent the loss of skill and knowledge among native Canadians and foreigners coming into the Dominion a few words must suffice. In 1900 the ladies' committee determined to hold a large exhibition of handicrafts, not necessarily all Canadian. The coffers were empty, no



In the five long pieces of bead-work the designs are pure Indian. The bag shows the influence of the white man, and is consequently less interesting.

one had any experience in exhibitions, and every one knew that such an exhibition would entail much labour and expense, but they believed that it would launch the movement. The Committee collected treasures both old and new, and Lord Strathcona opened an exhibition that aroused public interest in the endeavour, and ended with what was then considered a substantial bank account.

After this a regular campaign was planned for the summer of 1901. Each



The farmer makes a pretty bird for his grandchild. The visitor asked, "Que disent-ils au couteau, les petits oiseaux?" The old man thought for a moment and then sang softly, "Que fais-tu, Frédéric, Frédéric, Frédéric?"

member of the committee pledged herself to search out crafts-workers in whatever part of the country she spent the summer. Small exhibitions and sales were held at summer resorts; the clergy willingly explained to their parishoners what was being done, and many isolated workers were found. Crafts that were being abandoned were revived and some weavers were so helped that within two years they were earning several hundred dollars, and a village industry was established that still exists and sends good rag carpet (catalogne) to the Guild.

In another part of the country the people became so interested in what was being done that they now hold their own annual exhibition and sell all that they can make. Unexpected crafts have come to light, a new interest has come to the cottage kitchen and a few little luxuries are permitted to the thrifty wife. Five districts were opened up by the end of 1901.

In 1902 the same system was carried on and the committee sent a lady who had studied vegetable dyeing to revive this art among the women, who now began to take a pride in work that had been held in rather low esteem, and several new villages were made active.

In the autumn another notable exhibition was held. This time only Canadian crafts were shown. The public was

surprised to find that Canada could hold her own in the minor crafts, for she possesses much skill among her varied population. At this time the system of offering money prizes for good work was inaugurated, and there is no doubt that this was greatly appreciated



Pottery from British Columbia, and Indian gauntlets from Alberta.

A train-coupler paralysed in a railway accident in 1901, this man was a burden to a very poor family. He was taught basket weaving. When he sold his first basket he said, "Pour cet hiver j'ai mon tabac." Later he supported the family and his mother said, "Notre Michel n'est pas mal distingué, je vous assure. Ses paniers sont partout."



by the workers as well as the honourable mention ribbons that are now displayed with pride in every corner of the Dominion. That these two exhibitions laid the foundation of the craft movement no one can doubt. After the second, the committee was able to open

the little Handicrafts Shop in Montreal, that since that day has never closed its doors to good hand-work of any kind, the only restriction being that it must be made in Canada.

From this time things moved rapidly. A member of the committee addressed the National Council of Women at Toronto and later at Winnipeg. Then the Royal Society of Canada asked for information, which on being given was incorporated in their 1905 Report. A questionnaire came from the Royal Commission on Industrial Training for Women; a delegation came from the Royal Technical Society at Ottawa to enquire into the result attained by the handicrafts movement, when great surprise was expressed at its very evident success. Then an exhibit was sent, at the request of the government, to St. Louis World's Fair. A lady went in charge and remained there for six months doing much to make Canadian handicrafts known and appreciated in the United States. Up to 1914 the Guild sent craftwork from all over Canada with the Government Exhibitions to various parts of the Empire and was represented at the Irish International Exhibition at Dublin in 1907; the Australian Exhibition of Women's Work in Melbourne, 1907; the Franco-British Exhibition in London, 1908; the Imperial Exhibition at the White City,

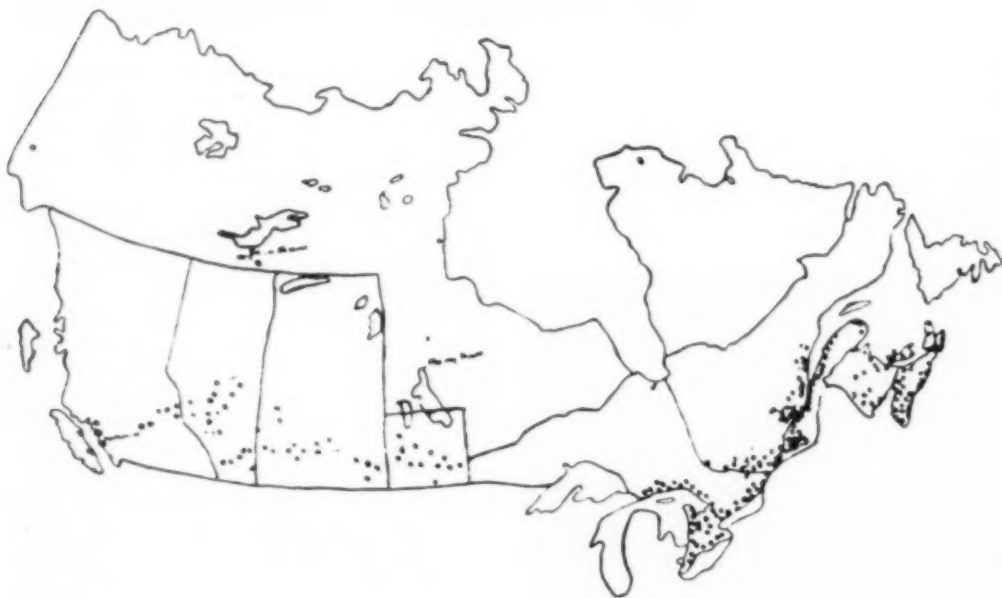


Presented to Her Majesty, Queen Mary in 1911, a bark box elaborately decorated with porcupine quills.

It need hardly be emphasized that there is a distinct relationship between handicrafts and geography. Handicrafts show something of the development of the human endeavour for comfort and artistic expression in relation to the resources, climate and scenery of various localities in addition to reflecting to some degree, social conditions and ideas.

Canadian handicrafts offer a particularly rich field for study. There are first the aboriginal crafts and their territorial variations; original designs and the effects of contact with the white man's resources and ideas, of which Indian beadwork is a good example. Then the influx of immigrants from various parts of Europe, where characteristic cottage industries have flourished for hundreds of years, has resulted in the appearance of new crafts and designs in various parts of the country and their adaptation to new environments. Finally there are the handicrafts of the two principal branches of the Canadian people, some of them only recently revived.

HANDICRAFTS VIEWED GEOGRAPHICALLY



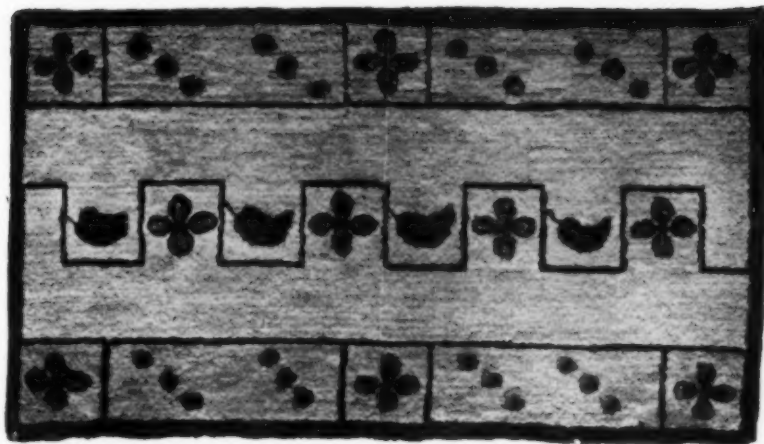
The Activities of the
Canadian Handicrafts Guild
Cover the Length and
Breadth of the Dominion

The dotted locations on this map show the vast territory being covered by the Guild as early as 1910, when workers were found in lower Quebec 600 miles from Montreal

P.E.I., N.S. and N.B.	700	"	"	"
Mingan	500	"	"	"
St. Anthony	700	"	"	"
Muskoka	600	"	west of	"
Buchanan	2000	"	"	"
Ungava	1700	"	north	"
Great Slave Lake				North West Territories.

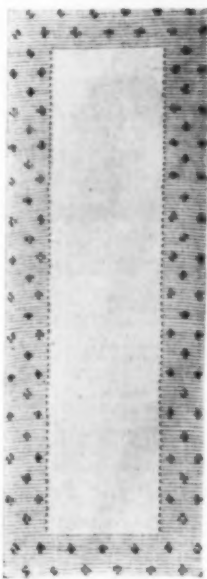
Today, a similar map would show heavy representations of crafts-workers in all Provinces.

*A hooked rug at the
1924 exhibition.*



*Above:—Hooked rug
of original design.*

*At left:—A portiere
in tufted weaving.*



At the 1902 exhibition for the first time something was done to prevent the loss of the art of the ceinture fléchée, the sash that, made by his sweetheart, was worn by voyageur or coureur-de-bois to prevent the chill that comes of exhaustion, sometimes to be tightened to allay the pangs of hunger. The weaving of this sash, now so highly prized by collector and museum, was on the verge of becoming a lost art. Note the very decorative fringe.



For the last ten years immigrant children have been taught so that they should not forget the crafts of their ancestors. At the exhibitions their work is shown.

London, 1909; the Festival of Empire, London, 1911; the Royal Albert Hall, London, and twice at Wembley. On each of these occasions the Government gave a small grant, and though the

Guild was often out of pocket the craftsmen were always benefitted and Canada gradually gained a reputation for her minor crafts. By 1914 one hundred and forty-three exhibits had gone out from the little shop.

While all this was going on it was found that the charter of the W.A.A.C. was not elastic enough for the enterprises on which the Montreal Branch had embarked, and it was decided that a separate charter should be applied for. By 1906 this was finally accomplished and a new society emerged under the name of The Canadian Handicrafts Guild, a name that has become familiar in many countries.

It now became possible to establish agencies in many parts of Canada, in England, in Bermuda, and in the United States. Judges, too, were asked for by many Provincial Exhibitions and County Fairs.



Woodcarving at the 1905 exhibition, executed by Mrs. W. R. Miller, Philip Gilbert, and the late F. L. Wanklyn.

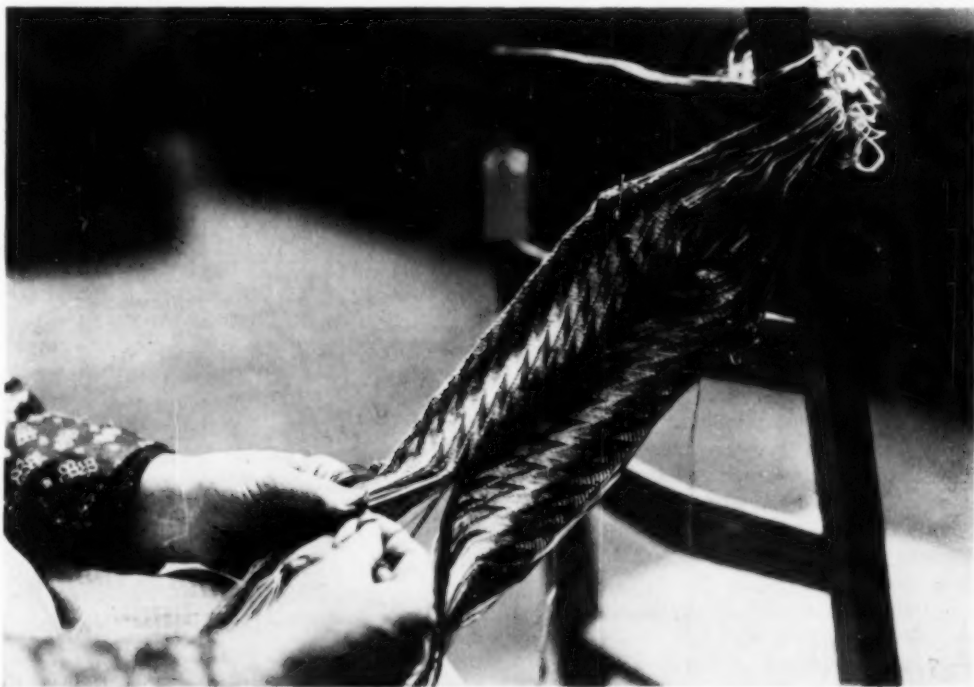
About this time Dr. (now Sir) Wilfred Grenfell, who was alive to the enormous value of craftsmanship to the isolated peoples of The Labrador, sought the help of the Guild and quantities of wool and other materials were shipped to St. Anthony, the Mission Station that has since become famous for its beautiful rugs. The following year the *Montreal Star* offered prizes for an essay on Handicrafts. This was announced in the seventy-three newspapers with which the Guild had established connections. Eighty-one essays were sent in and the prizes were awarded in Ontario and British Columbia, with an Honourable Mention in New Brunswick.

Many people think that the Guild makes money. This is impossible. It bears part of the expense of every parcel of work that is sent in; it helps craftsmen when necessity arises; it has very heavy overhead expenses; it has homespun cleaned and shrunk before being placed on sale; it has sent out over three hundred exhibitions, some of which come back in a damaged con-



This remarkable piece of tapestry weaving was made by the wife of a Scotch farmer in New Brunswick. She wrote "I spent the summer at my son's ranch near Banff and when I got home I just had to make those Three Sisters."

dition. Even so it has never come before the public to beg for money; it has never been in debt. How then could it make money? But the Dominion has benefitted for the Guild has paid out to craftsmen and women, many of whom



Weaving the ceinture fléchée. After the exhibition of 1902, Mme Venne was engaged to give lessons to members, some of whom became expert. The weave is not unlike the flame-weaving, an art that was lost for years to Italy, and was revived lately.



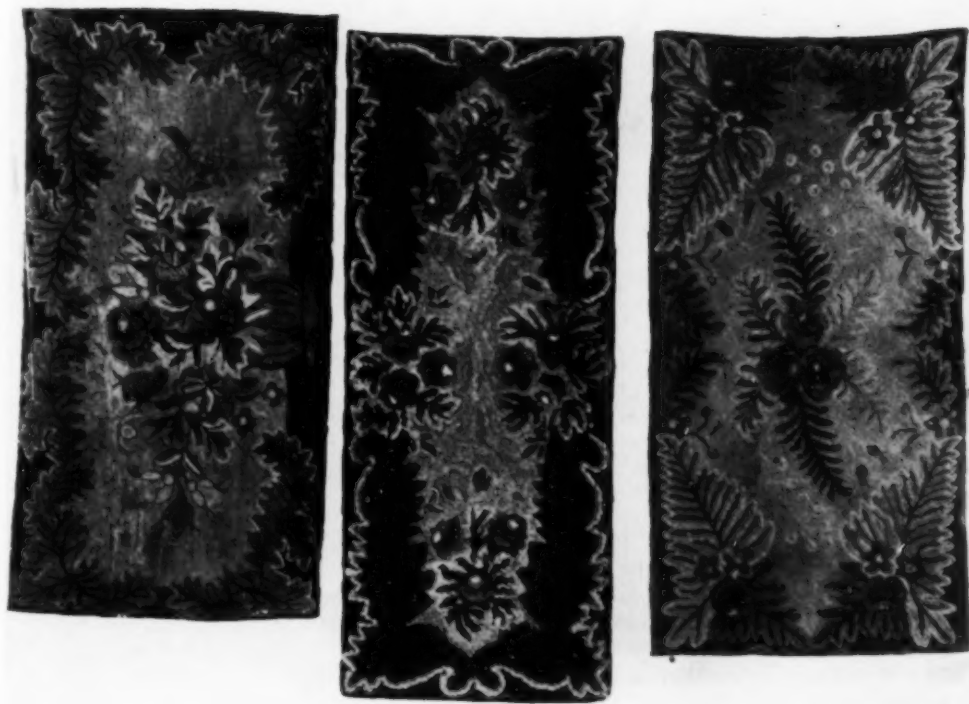
Woven by a Norwegian living in Canada who used Canadian wool, dyed by herself.

are not in a position to sell for themselves, over one million dollars.

As already mentioned up to 1914 five visits had been made through the Dominion and the objects of the Guild began to be clearly understood. But during the Great War its activities became curtailed. Much of the gratuitous aid was diverted into more urgent channels, and did not revive again until the exhaustion caused by the terrible upheaval began to be overcome. Now, however, the Guild is showing its old vigour. Again it sends its visitors through the country; again former branches are at work, and agencies are reestablished, and many new steps are being taken.

Where the crafts flourish there will be found a happy and contented people who have interests outside their daily labour, and a chance to increase the income that the annual crops fail to give them. It will be found too, that among craftworkers the folk-song lin-

gers and adds joy of life. To illustrate this the writer might be permitted to digress a little. It was her privilege, during a visit to Cape Breton Island, to be invited to a Milling Frolic, a meeting when the weavers come together to mill their cloth. In a long room which had once housed the aeroplanes of Alexander Graham Bell, stood a long narrow table, on one side of which sat a number of Scotsmen and on the other the same number of girls. On the table lay many yards of wet homespun. Soon a fine old man sang with vigour a Gaelic song and immediately everyone swung the cloth on and on, up one side of the table, down the other joining merrily in the chorus. When this had gone on for some time, the writer asked, "How long does it take to shrink this piece of cloth?" "Oh, about four songs," answered a weaver. At this moment the weaver of the cloth came to inspect the work. "Eh mon", she said, "It isna' rechtly



Hooked rugs from Prince Edward Island, Nova Scotia and New Brunswick, owned by Professor Traquair, and shown at the 1929 Exhibition.

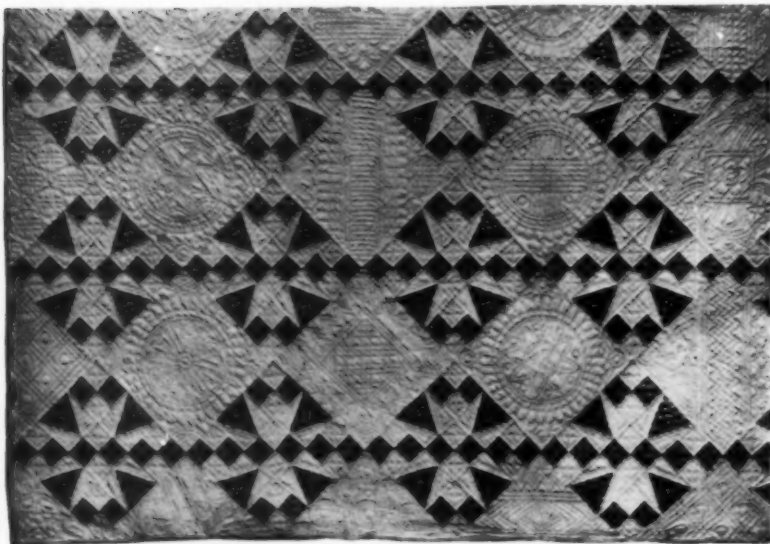
done yet. Gie it anither song," and accordingly another song cheered the party to renewed effort. When the cloth was milled it was rolled up to finish its own work, and youths and maidens, old men and matrons enjoyed the frolic.

The craftsman finds in every little village those who understand his passion to express his love of nature that surrounds him. The blacksmith makes now and again a little iron rose, the old farmer whittles a pretty bird for his grandchild, the boy tries to make something that will whistle like a wild duck, and often they succeed in fashioning a thing of real beauty. Some of them are, like the flower "born to blush unseen," but it is one of the aims of the Guild that they may at least bloom happily.

There is naturally a great difference between the working of the Canadian Handicrafts Guild and that of similar organizations in Great Britain and other countries in Europe. There a society

deals with people of one language, one religion, with established standards, ideals, conditions, and over an area of hundreds of miles. Here there are peoples of many tongues, many religions, differing standards, conditions that change constantly, and over an area that covers thousands of miles; miles that during the winter are deep in snow. The work of the Guild is therefore more complicated than that of settled countries. The question of the language alone makes this evident, for the notice board lately bore information in nine foreign languages, besides English and French.

Notwithstanding the difficulties, much has been done to prevent the extinction of the cottage industries both native and foreign. Perhaps the enthusiastic support accorded to the work accounts for much of its success. Everyone who serves in any capacity, from the President to the packer of parcels, becomes, within a month, not only interested but



A very fine patchwork bedspread, of very old design, beautifully quilted, made by a woman in New Brunswick.

devoted to the interests of the crafts. Every officer, every member of the committee or the staff becomes willing to give long hours of overtime to advance the work, because they believe that not only individuals are benefitted but that an art-foundation is being laid for Canada.

Letters that are received show some of the good efforts of contacts made. The Secretary and the Manager of the Shop are addressed as "sister" or "mother", and many a plaintive tale or a simple joy is revealed to "dear friend" from outlying districts. It is not only a matter of money, that is distributed to the cottage, it is the friendship that goes and comes with the letters. "Thank you so much for the criticism and the suggestions that you have given me. They help so much. You are always so kind." From the wife of a clergyman in the far west who had sent some fine embroidery to the prize competition and had received \$52.00 and a prize of \$10.00; "The prize money, the sale and the order have made it possible to send our two sons to school." From an Italian who had himself received a college education but could not give the same to his boys; "I have now always work; not much, but enough to save me the humiliation of going on public charity, and I am content." A scolding letter is sometimes received when work has been

returned to a weaver because it is not up to the high standard required by the Guild. "Vous êtes bien particulière, Madame, mais le payement est bon."

After 1919 it was considered advisable to try to arouse the interest that had been diverted during and after the



Carved slate dish inlaid with mother-of-pearl tribal legend design; from Queen Charlotte Islands.

Rugs from four provinces at the 1927 exhibition show how popular these floor coverings had now become. In 1909 small rugs were made in many a cottage. By 1927, owing to the encouragement given by these annual exhibitions, the craft came to be appreciated and a rug 27 feet long was ordered. Since this time many large rugs have been successfully made.



Great War; particularly noticeable in the western provinces and most important to revive. It was decided by the Committee, which had now for a number of years been composed of both men and

women, that owing to the growth of the work it would be wise to establish autonomous Provincial Branches which could take over much of the work that had been carried on from Montreal since 1906. This has made the work more efficient as committees on the spot are able to make direct contacts with the craftsmen quickly and much more thoroughly than those separated from the worker by thousands of miles. The work has shown a new vitality that is most encouraging to those who have borne the burden and heat of the day.

And now came something of great value to the Guild. The Canadian Pacific Railway began its New Canadian Handicraft Festivals throughout the West and invited the Guild to undertake the handicraft section. It need scarcely be pointed out this was a fine advertisement, but what is not so generally understood is that it was also of real cultural and historical value to the country. At the Festivals one could envisage the extraordinary growth of the population and observe the types of men and women who were to influence the people of the Dominion, and one could make a rough estimate as to what kind of influence that would be.

In any case the Festivals were of great value to the Guild. The newly



Slate totem pole from the Queen Charlotte Islands, carved by a Haida Indian.



Hand-bags made of homespun woven by French-Canadians, embroidered in Nova Scotia by English-Canadians, have always commanded ready sale.

organized Provincial Branch of Manitoba showed its metal in 1928 when with the help of two ladies from Montreal, it planned and carried out an exhibition the excellence of which was a matter of pride to all. The British Columbia Branch, too had its exhibitions and sales so making the work of that province more effective. Many private houses and lovely gardens were opened for craft lectures and sales, a shop was opened, and much was accomplished. In British Columbia one finds some wonderful collections of the Indian crafts, specimens of which are unfortunately becoming exceedingly rare. If the British Columbia Branch can prevent the loss of the skill of the tribes living on the west coast it will have done much for both the Indian and Canada.

The Alberta Provincial Branch also held a most successful exhibition at Edmonton when the fine accommodation in Macdonald Hotel made an excellent setting for the lovely examples of craft-work that were collected with the help of all the branches of the Guild. Calgary, too, had her chance at the next Festival when many new settlers sent in work that had been made in their new homes. Regina had the Saskatchewan Branch opening the following year. Seven of the nine provinces were now active, and this Branch in the West seemed thoroughly

to realize its possibilities and its responsibilities. Agencies that had been established in 1909 were reopened and many new ones were added, and by 1930 there were thirty-eight summer agencies and about twenty working the year round.

In Montreal for the last ten years classes have been held for children, both native and foreign, lest they should forget the skill of their fathers. Trained teachers have been engaged and about sixty children attend the daily classes, under the supervision of the Technical Committee.

Another activity, undertaken by the Extension Committee, was a course of free lectures, given with the hearty cooperation of McGill University and the various Consulates then resident in Montreal. These were arranged to inform the public with regard to the arts and crafts of the countries from which Canada was receiving immigrants so that we might be the better prepared to conserve their great skill and knowledge.

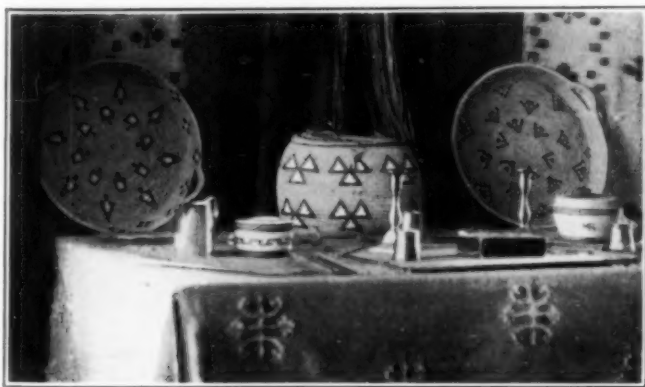
Perhaps the most striking achievement of the Guild is the establishment of the rug industry. Hundreds of rugs had been sent in to the Guild's exhibitions but they had always been of small dimensions. Now came an order for



Part of work shown by the Guild at the Canadian National Exhibition in Toronto in 1933, which was visited by over seventy-five thousand people.

Batik is among the crafts encouraged by the Guild. This piece, owned privately, was shown at the 1928 exhibition. Through the courtesy of the Art Association, the annual exhibitions have for many years been held in the Art Galleries of Montreal.

Below:—Cedar root trays and baskets, from the Haida Indians, now in the Guild Museum.



In 1933 one of the long planned schemes of the Guild was accomplished when the School of Weaving was opened. This has already aroused much interest and it is well attended. Several of the pupils are earning good money. One is making his own living.



two rugs each to be twenty-two feet long. Here was the very thing for which the Guild had waited, the proof that orders could be carried out. Twelve women were found to make the rugs. They were obliged to set up their frame in an old barn as no one had a room large enough to hold one of such size. During the summer a storm destroyed part of the roof of the barn but the work went on and in November a pair of very handsome rugs were placed on view on the walls of the Art Association of Montreal. No such order could have been considered even a few years ago, since then many orders for large rugs have been successfully filled.

Early in 1930 the Quebec Provincial Government authorized the introduction of a new department and in October of that year the official opening of the Handicraft Department took place in Quebec. A magnificent collection of the craftwork of many nations was placed on view and a very fine School of Weaving and other crafts was inaugurated which has already proved of great value to the Province. Many pupils

have been taught and many teachers have been sent to outlying districts. The Guild is recognized as a sister organization and its cooperation is sought when it can be of use in this most important and extensive work.

It was not till 1933 that the Guild was able to open a Handicraft School. Weaving was naturally the first craft with which to open the classes, which have become popular and well attended. It is hoped to begin other craft classes in the near future as already people are asking for instruction in book-binding and pottery. Montreal has been behind large cities of other countries. But it should have its crafts school if it is to take its place as a fully equipped centre of cultural development.

The eastern provinces of Canada had their handicrafts while the west was still a wilderness. The west today teams with craftsmen of every sort, and Canada now shows her appreciation of the crafts that flourish from sea to sea, and will not allow the creative flame to perish with this generation.

ILE D' ORLEANS

To
Marius Barbeau



Gauntly the fences stalk across the field
Dividing earth from earth. The oxen munch
Mouthfuls of last year's fodder while they
yield
Sluggishly to the yoke. The steady crunch
Of soil beneath their hoofs is audible.
The harrow's iron mouth spits out fresh
clod
On naked seed. Furrows are visible
On the black ground where ploughmen's
feet have trod.

These narrow settlements stretch ribbon-
wise
Across the island. White-washed home-
steads squat
Like massive-bosomed farmers' wives, in fat
Rich comfort. Peacefully the St. Lawrence
lies
Along the smiling shore, and dreams of tall
Ships that bore Cartier's crew through
fog and squall.

Regina Lenore Shoolman



Illustrations
by
F. Lemieux

Editor's Note Book

Our Contributors

An old Prince Edward County boy, Professor M. Y. Williams, now of the faculty of the University of British Columbia, succeeds in this issue in arousing a warm interest in this part of Old Ontario so familiar to him.

Philip H. Godsell of Winnipeg, who writes of the Stoney Indians, has an intimate knowledge of Western Canadian tribes. His article, some time ago, on the Ojibways, will be remembered by our readers.

Extended visits to the Mexican capital and close contact with its people have equipped J. J. Baker of Toronto to write with authority on his subject.

Mrs. M. A. Peck of Montreal is a former president of the Canadian Handicrafts Guild and one of its founders.

Zuider Zee

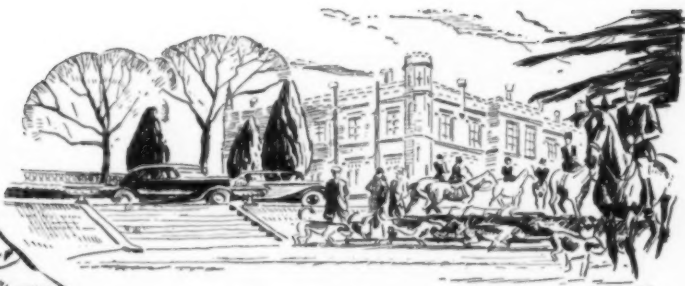
Through the kindness of a friend in Rotterdam, the Editor was given the opportunity while abroad of seeing something of the tremendous reclamation project being carried out by the Netherlands government in connection with the Zuider Zee. The Dutch with characteristic courage and resourcefulness undertook the colossal task of reclaiming large sections of that inland sea. After years of work they have completed an immense dam across its wide entrance, transforming the sea into a lake. Large sections of this lake are being enclosed by dams and the water pumped out. The remainder will in course of time be transformed into fresh-water lake. The reclaimed land will be a tremendous boon to overcrowded Holland, and certain parts of it are already under cultivation. An excellent road runs across the top of the outer dyke between North and South Holland, and next year a railway will be built there, shortening very materially the time needed to travel from one part of the country to another. One of many interesting problems arising out of this reclamation project will be the gradual

transformation of the life of the Zuider Zee from sea fishes to fresh water fishes. The scheme is costing the Netherlands many millions but well-informed men there are convinced that the advantages will more than justify the expense.

Jacques Cartier

The celebration this year of the four hundredth anniversary of the first voyage of the Mariner of St Malo to Canada lends particular interest to the ballad written many years ago by the brilliant Canadian statesman Thomas d'Arcy McGee:

In the seaport of St Malo, 'twas a smiling morn in May,
When the Commadore Jacques Cartier to the westward sailed away;
In the crowded old Cathedral all the town were on their knees,
For the safe return of kinsmen from the undiscovered seas;
And every autumn blast that swept o'er pinnacle and pier,
Filled manly hearts with sorrow, and gentle hearts with fear.
A year passed o'er St Malo—again came round the day
When the Commadore Jacques Cartier to the westward sailed away;
But no tidings from the absent had come the way they went,
And tearful were the vigils that many a maiden spent;
And manly hearts were filled with gloom, and gentle hearts with fear,
When no tidings came from Cartier at the closing of the year.
But the heart is as the Future, it hath its hidden side,
And the Captain of St Malo was rejoicing in his pride;
In the forests of the North—while its townsmen mourned his loss—
He was rearing on Mount Royal the fleur-de-lis and cross;
And when two months were over, and added to the year,
St Malo hailed him home again, cheer answering to cheer.



THE SMOKE OF THE BRITISH EMPIRE

The meet was at the Manor House. They moved off at noon and drew the home coverts: but it was not until nearly one o'clock that they found a strong dog-fox near Badger's Wood. He got clear away after a fine hunt of fifty-five minutes with a seven mile point. The afternoon was rather blank except for one old fox who went to ground in Parson's meadow, ten minutes after finding. The hunt is hacking home-wards now, through the early autumn twilight, and the aroma of Wills' Gold Flake blends sweetly with the smell of wood smoke and wet leaves along that winding English lane.

W. D. & H. O. WILLS'

GOLD FLAKE

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He told them of a region, hard, iron-bound and cold,
 Nor seas of pearl abounded, nor mines of shining gold;
 Where the wind from Thulé freezes the word upon the lip,
 And the ice in spring comes sailing athwart the early ship;
 He told them of the frozen scene, until they thrilled with fear,
 And piled fresh fuel on the hearth to make them better cheer.
 But then he chang'd the strain,—he told how soon is cast
 In early Spring the fetters that hold the waters fast;
 How the winter causeway, broken, is drifted out to sea,
 And the rills and rivers sing with pride the anthem of the free;
 How the magic wand of Summer clad the landscape to his eyes,
 Like the dry bones of the just when they wake in Paradise.
 He told them of the Algonquin braves—the hunters of the wild;
 Of how the Indian mother in the forest rocks her child;
 Of how, poor souls, they fancy in every living thing
 A spirit good or evil, that claims their worshipping;
 Of how they brought their sick and maim'd for him to breathe upon;
 And of the wonders wrought for them, thro' the Gospel of St John.
 He told them of the river, whose mighty current gave
 Its freshness for a hundred leagues to ocean's briny wave;
 He told them of the glorious scene presented to his sight,
 What time he reared the cross and crown on Hochelaga's height;
 And of the fortress cliff, that keeps of Canada the key:—
 And they welcomed back Jacques Cartier from his perils over sea.

Relief Maps from Air Photographs

Interesting and significant developments are taking place in the formidable task of mapping Canada—particularly formidable because of the very great area of the country. Canada was the first country to take up air photographic surveying on an extensive scale. From

modest beginnings in 1922 there has been developed by the Topographical Surveys, working in close cooperation with the Royal Canadian Air Force, a technique for taking air photographs and using them for mapping purposes, that is not surpassed in any other country. Up to the present time over 400,000 square miles of the Dominion have been photographed from the air, and map sheets are being published as rapidly as the facilities available will permit. The most recent development—illustrated on the Lachute sheet, covering a part of the highlands of Quebec about 50 miles northwest of Montreal—contains contour lines showing with reasonable accuracy the elevation of the country. This particular sheet includes one of the finest recreational areas of the province, and will be of very considerable use to fishermen and tourists.

Old Fort Reliance

It is something over a century ago that Captain George Back (afterwards Sir George Back) built Fort Reliance near the eastern end of Great Slave Lake. Geoffrey d'Egville, who visited the site of the old fort a few years ago, says that the chimneys are still standing. The lower portions of the fireplaces are of stone; running upright are small timbers strung together with babiche, or caribou rawhide, and these, Captain d'Egville was informed by one of the Mounted Police, were intact as recently as 1927. Around the lattice-work is gumbo (mud-clay) in which was mixed chopped hay to bind it together.

Sir George Back (1796-1878) accompanied Sir John Franklin on his Arctic expeditions of 1818-1819-22 and 1824-27. In 1833-35 he himself led an expedition through what is now Northern Canada, to the shores of the Arctic, for the particular purpose of ascertaining the face of Captain Ross. This expedition resulted in the exploration of Great Fish River, which was renamed Back River in honour of the explorer. In 1836 Back explored the Arctic coast between Regent inlet and Cape Turnagain. He was knighted in 1839 and promoted admiral in 1857.

● He said to me—pass seven hearts, it's a grand slam . . .



● I said to him—pass the Johnnie Walker, it's a grand drink . . . !

BORN 1820 . . . STILL GOING STRONG . . .

Travel - Adventure - Recreation**The Eastern Townships of
Long Ago**

Anthony Trollope, the English novelist, visited Canada some years before Confederation, and put his experiences into a book of travel, that is entertaining and also has some value as a picture of the times. One must, however, take Trollope's description in some cases with a grain of salt. His restless temperament was particularly exasperated with the deliberate speech and manners of some of our pioneer forefathers, and one must accept the following description of life in the Eastern Townships as liberally coloured by Trollope's prejudice:

"As we were driving back to Sherbrooke it became necessary that we should rest for an hour or so in the middle of the day, and for this purpose we stopped at a village inn. It was a large house, in which there appeared to be three public sitting-rooms of ample size, one of which was occupied as a bar. In this there were congregated some six or seven men, seated in arm-chairs round a stove, and among them I placed myself. No one spoke a word either to me or to any one else. No one smoked, and no one read, nor did they even whittle sticks. I asked a question, first of one and then of another, and was answered with monosyllables. So I gave up any hope in that direction, and sat staring at the big stove in the middle of the room, as the others did.

"Presently another stranger entered, having arrived in a wagon as I had done. He entered the room and sat down, addressing no one, and addressed by no one. After a while, however, he spoke. "Will there be any chance of dinner here?" he said. "I guess there'll be dinner by-and-by" answered the landlord; and then there was silence for another ten minutes, during which the stranger stared at the stove. "Is that dinner any way ready?" he asked again. "I guess it is", said the landlord. And then the stranger went out to see

after his dinner himself. When we started, at the end of an hour, nobody said anything to us. The driver 'hitched' on the horses, as they call it, and we started on our way, having been charged nothing for our accommodation. That some profit arose from the horse provender is to be hoped."

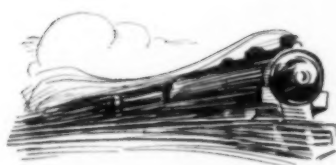
Great Slave Lake

Flying over Great Slave Lake last summer the Editor was struck by the contrast between the actual outlines of the lake, or that part of it visible from a few thousand feet in the air, and its appearance on all but recent Government maps. Several years ago the Dominion Topographical Surveys sent a strong party to carry out a survey of the lake, and the results of their season's work made it clear that all the maps were in this respect ludicrously inaccurate.

The first white man to see Great Slave Lake was Samuel Hearne, who crossed the lake in 1771 on his return journey from the Coppermine River. Hearne named the lake Athapapuscow, which led some modern historians to confuse it with Lake Athabaska. A fur-trading post was built on the shores of the lake by Leroux and Grant of the North West Company in 1786. Three years later Alexander Mackenzie passed through the lake on his way to the great river that afterwards bore his name. The area of the lake is 11,170 square miles, about 1000 square miles less than Great Bear Lake, and more than 1000 square miles greater than Lake Erie.

Saskatchewan River

Its ultimate source is at the headwaters of the Bow River, in the heart of the Rocky Mountains, a distance of 1205 miles to its discharge into Lake Winnipeg. The South Saskatchewan to its junction with the North Saskatchewan at the Forks is 865 miles, and the length of



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the North Saskatchewan from its source in the Rockies, not far from the source of the Athabaska, is 760 miles. Taken as the water system that finds its outlet in Hudson Bay by way of Lake Winnipeg, the Saskatchewan-Nelson is 1600 miles. The first white man to see the Saskatchewan was probably Henry Kelsey, in 1690. Kelsey went inland from York Factory on Hudson Bay. La Vérendrye or one of his sons reached the river, then known as the Pasquia or Poskoyac, in 1748, and built Fort Bourbon on the shores of Cedar Lake, near its mouth. Other trading posts were built by the French at points below the Forks, and one, Fort La-jonquière, above the Forks. Anthony Hendry reached the Saskatchewan from Hudson Bay in 1754, and explored it to the country of the Blackfeet, in what is now Alberta. Mathew Cocking followed in 1772. The name, which is of Indian origin, and is said to mean 'swift flowing', has had almost innumerable variants in spelling, some beginning with the letter K, such as Kisiskatchewan and Kejeechewon. The history of the river is closely associated with that of the Prairie Provinces. It was a main water thoroughfare for explorers and fur-traders, and enters into the story of the second Riel Rebellion, as well as that of early settlement. It ranks among the great rivers of Canada, and, to a lesser extent, among those of the world.

Glacier National Park

There are two parks of this name, one in Montana, immediately south of the international boundary, the other in the Selkirk Range of British Columbia. Of the Canadian park a map with contours, on a scale of two miles to one inch, has just been issued by the Topographical and Air Survey Bureau of the Department of the Interior at Ottawa, at a cost of 25 cts a copy.

Glacier Park is one of the oldest of the Canadian national reservations, and a fascinating place to spend a few days. It is a small park, 521 square miles, but nature managed to crumple up a great deal of rock in that area. Peaks of 10,000 and 11,000 feet tower above one in every direction, Sir Donald, Hasler, Wheeler, Selwyn, and many others; snow-fields fill the high valleys, and from them drop gigantic glaciers, the best

known of which is the Illecillewaet. There are no roads in the Park — one gets in by railway — but there are miles of excellent trails, with unforgettable views of peaks and glaciers, mountain torrents, sombre green forests and alpine meadows glowing with colour, and anywhere one may meet mountain goat or mountain sheep or other of the native inhabitants, who have learned that man is harmless in these Parks. Also there are the Nakimu caves in Cougar valley, a mile or more of underground passages and grottos, some of them over a hundred feet high, glittering with crystals.

Some years ago when one went through Glacier Park on the way to the Pacific coast, the train climbed up and dropped down almost incredible grades, up to the summit of Rogers Pass, and down the wild valley of the Illecillewaet. To-day the worst of these grades are cut out by a tunnel, driven by the C.P.R. through the heart of Mount Macdonald in 1913, at a cost of about \$10,000,000.

Additional interest is lent to the Selkirk Mountains by the fact that they are ages older than the Rockies — were there, much as they are to-day, long before the Rocky Mountains had been thrust up by some stupendous disturbance in the interior of the earth. One of the most complete books on the Selkirks is A. O. Wheeler's *The Selkirk Range*, which can be found in most of the larger public libraries. Parlmer's *Mountaineering and Exploration in the Selkirks* contains a great deal of interesting and reliable information, as does also a smaller book, Green's *Among the Selkirk Glaciers*.

Victoria Island

One of the three vast islands of Canada's Arctic Archipelago, the others being Baffin and Ellesmere. Its approximate area is 80,450 square miles, or nearly three times the area of the Province of New Brunswick. It was named, like a good many other geographical features of Canada, after Queen Victoria. Sir John Franklin died somewhere off its east coast in 1847, and John Rae explored part of the south coast in 1851. Subsequent explorations have made known the general outlines of its coast, but not much of the interior. To-day the south coast is familiar ground to traders, missionaries and the Mounted Police.

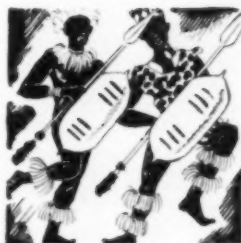


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Amongst the New Books

Hunting Wild Beasts with Rifle and Camera. By C. T. Stoneham. Toronto: Thomas Nelson & Sons. 1934. \$2.50.

The author has had many years' experience photographing wild animals in various parts of the world, including Canada, and describes his experiences very entertainingly. There are plenty of thrills in stalking the larger animals with a camera, particularly tigers, buffalo and elephants. Here is an interesting comparison of the lion and the tiger: "The lion is, generally, an inoffensive beast who frequents the open beld and bush-scrub, where he comports himself like a true aristocrat of the wilds, careless of his neighbours, and tolerant of man. But the tiger has his habitat in dense, almost impenetrable jungle; he moves in dark, secluded ways, and all things are his enemies." And that, no doubt, is why good photographs of lions are so very much more common than those of tigers. Incidentally, Mr. Stoneham's frontispiece is an exceptionally fine tiger picture.

* * *

The Exploration of Western America 1800-1850. By E. W. Gilbert. Toronto: The Macmillan Company of Canada. 1933. \$4.35.

Western America as understood in this book means the Western United States. At the beginning of the nineteenth century that part of the country west of the Mississippi was practically unexplored. Fifty years later the main geographical features had been revealed. This book is an attempt to "reconstruct the geographical setting in which the explorers accomplished their work, and thus to estimate the influence of geographical factors on the history of the exploration of the region." The writer, an Oxford man, has done his work thoroughly and with scholarly objectiveness. After an historical introduction, he divides his work into two parts; a geographical analysis of Western

America, and the exploration of Western America. The latter embraces the expedition of Lewis and Clark, the fur-traders, Astoria, British traders from the north, the discovery of the several transcontinental routes to the Pacific, and the representation of the region on maps published between 1800 and 1850.

* * *

Canada. By A. S. Walker. Toronto: S. J. Reginald Saunders. 1934.

This is a volume in the Modern States Series, edited by R. B. Mowat, of which Japan, Russia and South Africa had already been published. The author of "Canada" is Professor of History in King's College, Halifax, and it is almost unnecessary to say that the work is well done. It suffers, if anything, from the attempt to compress a great deal into very little space, but that may be considered an advantage in this busy age.

* * *

New Light on the Most Ancient East. By V. Gordon Childe. Toronto: Ryerson Press. 1934.

It is an illustration of the immense strides that have been taken in the last few years in archaeological research, and particularly in Egypt, Assyria, Babylonia, Persia and India, that Professor Childe's masterly study *The Most Ancient East*, published as recently as 1928, had become so out-of-date that he felt it necessary to make a re-survey of the field. Some general idea of the scope of the present work may be got from the contents. After a glance back from history to prehistory, Dr. Childe tells us something about the oldest farmers in the valley of the Nile, and proceeds from that to earliest times in Egypt, the rise of the dynasties, then goes back to prehistoric times in Mesopotamia, the Sumerian civilization, very early days in India, and in Syria.

Smara the Forbidden City. Being the Journal of Michel Vieuchange, prepared for publication by Jean Vieuchange. London: Methuen & Co. 1933. 8/6.

Michel Vieuchange made an expedition through fanatical and hostile tribes of Southern Morocco to the forbidden city of Smara in the desert. Once he tried, and was forced to return, weary and dispirited and full of fever. Again he set out, with his Arab companions, none of them very reliable, and with a supreme effort reached Smara. Of these journeys in the desert, heat, dust, vermin, lack of water, imminent danger, Vieuchange gives an extraordinarily vivid picture—all the more so as the story is told from his own diaries, entries in which were made from day to day, whenever he could snatch a moment, and that was always difficult as he travelled disguised as an Arab woman. Still more difficult was it to get photographs and make sketches. It was the traveller's tragic fate to die of dysentery on the return journey.

* * *

Java Ho! By Johan Fabricius. London: Methuen & Company. 1933. 7/6.

This English translation of a famous Dutch book of adventure for boys will be welcomed in Canada, if Canadian boys have not altogether lost their zest for first-rate tales of the sea. The story is based on the log book of the Dutch skipper Bontekoe, who in 1618 made a voyage to the East Indies which made his name famous throughout Europe. It is packed with adventure and excitement and thrills, and with a rollicking humour that savours of the sea.

* * *

Cassiar. By M. Conway Turton. Toronto: Macmillan Company of Canada. 1934. \$2.

The author spent a year in this remote northern district of British Columbia, and has much to say that is worth while about the Stikine country, winter trails and camps, night travel, the river thoroughfare, the mountains, Indians and trappers, and the general atmosphere of a part of the country that is hardly more than a name to most Canadians.



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